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RELIGIOUS COMMUNICATIONS.

EXTRACTS FROM UNPUBLISHED LETTERS OF THE LATE REV. JOHN NEWTON.

(Continued from p. 644.)

"WE are ready to agree with you, that we could almost wish your visit had not been yet paid, that we might have the pleasure of expecting you again very soon. But such is the nature of this world. We are passing down the tide, or rather the stream of time;—a long river which commences (as to us) with the hour of our birth, and will, at last, disembogue us into the ocean of eternity. We are carried rapidly along the banks; and the incidents of every day, when once past, are past for ever. Opportunities, whether lost or improved, are presently gone beyond recal. And nothing remains either of the troubles or the pleasures we have formerly known, but the remembrance or recollection. Many of our days, like the human face, have a strong general resemblance: but each has its own distinguishing feature, so that no two are exactly alike. But the stream of imagination is sweeping me away from my subject.

"Your visit was very pleasant to us; but it is over. There is, however, a pleasure in knowing and thinking that you have been here once and again—in ruminating over occurrences and converse which took place while you were here—in assuring ourselves that you will not be unmindful of us wherever you are—and especially in the prospect of meeting to unspeakable advantage in a better world.

"The pleasures of friendship, are Christ. Observ. No. 191.

the chief of a temporal nature which we can expect. First, we have the endearments of domestic and family connexions, doubly heightened and strengthened by the ties of grace.—Then an intercourse with those with whom we are united by spiritual affinity only. Here the circle of benevolence and affection expands, and there is still room for more. The principle of love to Jesus Christ is always ready to embrace and unite us with every branch of his family, which his providence brings in our way.—And friendships thus founded are not like those of the world, capricious, precarious, and unstable; but they will subsist and flourish hereafter and for ever.—In the mean time, I am thankful for the privilege of pen, ink, and paper, posts and messengers: thus we can converse while at a distance: especially I would be thankful for a Throne of Grace. There we can meet daily, in defiance of intervening seas and mountains.

"The sum total of my ramble might have been expressed in a line or two: That we love you, count ourselves happy in your friendship, often have you upon our thoughts, and shall always be very glad to see you or to hear from you."

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"Mrs. Newton has been very ill, and is still far from well. We have had advice, and are using every means for her recovery: so far I am satisfied; these are our part, the blessing is in the Lord's hand. It behooves us to wait his time and will with patience; and we have good reason, from past experience, as well as from the tenor of his promises, to trust

him without reserve. We have likewise reason to praise him; for if he causes grief, he affords likewise a thousand alleviations and comforts, which loudly proclaim his compassion. I desire to leave all in his hands, and to say, *Thy will be done*. There is that in me (of his own implanting) which acquiesces in the propriety of all his appointments; but there is that in me likewise (which is properly my own) that contradicts my better judgment, and would tempt me to prefer my own choice to his. The working of such a proud rebellious principle, in a heart that has known him and devoted itself to him, is, in my view, a more striking proof of depravity, than all the outward wickedness of those who know him not. I have cause, indeed, to say, *Behold, I am vile, and to lie low in the dust under a sense of my ingratitude, presumption, and unbelief*. So much about my insignificant self.

"I cannot be sorry for your disappointment when here, since the Lord has taught you to profit by it. The fault, I believe, was no otherwise yours, than as you were guilty of overrating me. I well knew the motives of your favouring us with a second visit, and I wished to answer your expectations and desires. But my harp was untuned, and my spirit dry and awkward most of the time you were here. I thought more than once, *What has Miss F—— come over to see?* "A reed shaken with the wind," "a cloud without water." She expected to find me a well with a constant spring, but I prove to her an empty cistern. This was, upon the whole, quite right on your account. Henceforth I hope you will learn to think more justly of me, as a poor creature who have no stock or fund of my own, and am incapable of speaking one sentence worth your notice, except as God is pleased to work in me and by me as his instrument. You may warrantably pass the same judgment upon every person you know. One half of our experi-

ence is designed to explain and enforce upon us that text, "*Cease from man, whose breath is in his nostrils, for wherein is he to be accounted of?*" (Isa. ii. 22.) Creatures are just that to us which the Lord makes them; but they have no sufficiency in themselves, and usually afford us least help when we expect most from them. When we are trained up in a long course of disappointments of this kind, we learn at length to say with David, "*My soul, wait thou only upon God, for my expectation is from Him.*" To acquire this lesson, will ordinarily cost us dear; but it is well worth all we can suffer for it. And, therefore, I hope your last visit to us will eventually prove more profitable to you than either of the former. I trust the Lord will give you increasing satisfaction that the connexion before you is of his own preparing, and that your call to P—— is from Him who led Rebekah a long journey from her father's house, to answer important designs of his Providence, and to obtain blessings for herself. If you go by his will and under his guidance to P——, he will meet you and bless you there. He will teach you the difficulties and the opportunities of the station he has appointed you, and how to avoid or support the one, and to improve the other. But for this he will be inquired of by you. The Bible is in your hand: it is a map of the way in which you are to walk, and a treasury of all the motives, encouragements, and supports which you will need to uphold you in it. Receive it as if given you by our Saviour himself, with the same charge which he gave to his servant Joshua. (See Joshua i. 8.) Farther, you have the Throne of Grace always near you, by sea and land, by night and day. From public ordinances, such as you most approve, you may be sometimes separated. These are highly desirable, and carefully to be improved if afforded, but they are not absolutely necessary.



The Word and Throne of Grace can richly make up their want, when they are out of our reach. Secret communion with God is the life of the soul. At P—— as well as at B—— you may have the like privilege with Moses, who could at any time carry his case to the Lord in the tabernacle, and obtain a ready audience and a sure direction. If you seek and prize His favour and the light of his countenance as better than life, the bustle, the glare and dissipation which will surround you at P—— will rather be your burden than your snare. So much of it as you will be unavoidably connected with, you will take up as your appointed cross, and patiently wait his method and hour of freeing you from it. While your eye is single, and your desire towards him; and while you are jealous of your own heart, and pray to him with the simplicity of a child to hold you up that you may be safe; you will be in no danger. The chief thing you have to guard against is, lest any thing should draw you insensibly away from a close and constant attendance upon him. Seek his blessing and guidance at the beginning of every day; this will ordinarily compose your spirit, and furnish you with an habitual presence of mind and a recollection of him as always near you, and then your heart will mount upwards to him when in the midst of company, but not so except you accustom yourself to be often with him alone. He will give you wisdom (if you ask him,) to shew you in what cases singularity is needless and ostentatious; and in what cases it is our duty, privilege, and honour to let the world see that though we live among them we are not of them, that we serve a Master who well deserves that we should hazard the displeasure of all around us rather than displease him. If you sometimes make a mistake, for you will not be infallible, he will teach you to profit even by your mistakes. As to particular rules, it would

be needless and assuming to burden you with them: the rules of the Scriptures apply themselves to all cases: no one can properly advise you, except he was well acquainted with the circumstances of your situation. Nor is it at all needful. Love to God is the best casuist; and a desire to approve yourself in your Saviour's sight, guided by a careful attention to his word, will make you of a quick understanding, and form your mind to a spiritual taste. For as there is a taste in music, painting, and poetry, so there is a taste and delicacy respecting spiritual things, which enables a person who possesses it to discern, as with the twinkling of an eye, what is pleasing to our Redeemer, and to feel, upon the proposal of what is wrong, something as a refined and musical ear feels by a harsh and discordant note in composition.

"I shall not say a word to encourage the complaints and doubts about yourself which you occasionally admit into your letters. They do not weary me as you apprehend, or require any apology to me; but they are troublesome to yourself, and, as I am sure they do not tend to strengthen your hands, I wish you to oppose and discourage them as much as you can. The more we trust God, the better we shall serve him. Satan knows this, and is therefore always aiming to work upon our unbelief, and to fight against our peace. You may find as many faults as you please with the lamentable deficiencies which you will always feel in your faith, love, and obedience. The building, it is true, advances slowly, but that is no reason why we should be always questioning the foundation. He transforms himself into an angel of light, and obtrudes upon us a counterfeit humility, as if it were unbecoming such poor creatures as we are to believe that the Lord's promises are faithful, or the power and grace of our Saviour sufficient to save to the uttermost. If you can

tell whether you are hot or cold, whether you are in the house or in the street, why can you not tell likewise whether your trust is in him or in yourself, or whether your supreme desire is fixed upon him or upon the world? If Jesus, and the salvation which he accomplished and reveals, be your hope and your choice, why then allow suggestions to the contrary, why indulge doubts and suspicions that all this may be in vain? You will do well to maintain a jealousy of your own heart, and of the subtlety of Satan, and the deceitfulness of sin; but by no means give way to unbelief. These principles are sometimes mistaken for each other; though the one is the fruit of God's spirit, the other of our own; and their effects are as different as their nature. The one makes us humble, the other sullen. Jealousy increases circumspection and diligence in the use of means; unbelief produces sloth and impatience, and says, Why should I wait upon the Lord any longer? The matter may be brought to a short issue. We were once blind: do we now see? Then the Lord has opened our eyes. We could not do it for ourselves. Again: Have we spiritual desires? Then he gave them, for once we had them not. If we give him the glory of the work, we may take the comfort of it. For he is not changeable. He will not convince us of our want and misery; shew us his own fulness; invite, encourage, yea, constrain us to apply to him for relief, and then shut the door of his mercy against us. He will not teach us to flee to him for refuge, and inspire us with a confidence in his protection, and then give us up to the will of our enemies. Surely, if we are made willing to be saved, he is much more willing to save us. Why else did he leave his glory, and wear the form of a servant, and die upon the cross? But why do I run on thus, when I am verily persuaded,

from what I have observed and heard from you, that you are scarcely half in earnest, when you start the objections which I am seriously opposing as if you felt them in all their force?

"I am much obliged to you for the book of geography. In the map at the beginning how small does the distance appear between England and Russia; between P—— and O——. Like different hamlets in the same parish, or like houses at different ends of the same street, the mind can travel between them, in less than the twinkling of an eye. If two places are both very near to a third, they certainly cannot be far from each other. Now the Throne of Grace is a point equally near, and very near to all believers, whether in the East or in the West. However to sense divided and separated by seas and mountains, or by names and forms, there they all meet. I hope, therefore, to be often with you, and to feel that you are with me. What a noble connexion has the believer! How does the Saviour's love expand the soul to take in all who love his name and image, and to hold communion with them wherever they are placed, especially where there is a personal knowledge, and the love of the Spirit is cemented and heightened by the endearments of friendship. Thus I trust we are united, so that neither Baltic nor Atlantic, Alps nor Andes, neither absence nor distance, can break or even weaken the connexion the Lord himself has formed."

"I am ambitious to be the first, at least one of the first, to address a letter to you by your new name. And therefore it is chiefly to please myself that I write this evening, when I have so little time at command.

"I beg you to present my affectionate respects, with Mrs. Newton's, to Mr. W——, and to tell him, that though my letters will be directed to you, as I have not French enough



to correspond with him, I shall always consider myself as writing to him likewise. You are both one, in the eye of the law, and in the sight of the Lord. It is my prayer that you may be always one in affection and in aims; fellow-helpers, and fellow-heirs of the hope of eternal life. You have nothing now to do, but to study jointly to please the Lord, and, in subordination to him, to please each other.

"How happy is the domestic union, when strengthened daily by new endearments and obligations, and cemented by the blessing of our gracious Saviour! To speak of it in a temporal view only, it affords comfort and satisfaction, which unspeakably outweigh the noisy, empty, pretended pleasures of a life of dissipation and vanity, according to the course of the world.....

"So much was written last night, when I was weary, and in great haste. The Sabbath is now come; the first Sabbath Mrs. W—— ever saw. I know not where you will spend it; but wherever you are, I wish you the Lord's presence. Oh, how do some of our people in this parish prize the Sabbath! It is, in a manner, their only comfortable time—then they leave their cares, crosses, and poverty, at home, and find an amends for all in the ordinances of Divine grace. I believe some of them, poor as they are, would not voluntarily be absent from the house of God one Sabbath, for a great deal of what the world has to bribe them with. There they see his glory, hear his voice, feel his power, taste his sweetness, find the savour of his name as precious ointment, and thus have all their spiritual senses exercised and gratified. They have not the notice of men, but they have the ear of the King of kings. They know how to draw nigh to him, and they know that he draws nigh to them! Who then shall say they are poor? Rather, they are the truly rich. Who shall

call them mean? They are the wise and honourable of the earth."

"I have little particular to write, having pretty well emptied my stores in conversation while you were here. We shall hope to hear of you now and then, as you are passing along, and especially upon your safe arrival in F——. It seems the French privateers lately snapt up one of the packets; but the privateers act under a higher commission than they are aware of, and I am sure they cannot touch the vessel you embark in, without the express permission of Him who rules the universe. And I trust he will not give them leave, without such wise and weighty reasons as would be quite satisfactory to us, if we knew them. And though we cannot expect to know his reasons in every dispensation, we know enough to satisfy us that he does all things well. I hope and believe you will go very safely, and that goodness and mercy will accompany you all the way to P——, and all the days of your life.

"How valuable is that promise, Prov. iii. 5, 6! If we can but trust in Him whose wisdom is unerring and power infinite, we have no more to do but simply follow his leading. Every event is then a messenger of his will to us, and every moment an acceptable time, in which we may ask and receive whatever is necessary for our support, comfort, and guidance. The great difficulty is to cease from leaning to our understanding; but He can enable us to do this likewise. Whatever he points out to us as our duty or privilege in a way of precept, it is our wisdom to return to him, and spread before him in a way of petition. It is his part to work in us, first to will and then to do of his own good pleasure, and we are never so strong as when we are most sensible of our own weakness, and, under that conviction, entreat him, and depend upon him to do all

in us, and all for us. Such a frame of spirit engages the assistance of his mighty power, which worketh effectually, so that mountains sink into plains before it."

(To be continued.)

To the Editor of the Christian Observer.

IT will be esteemed a particular favour, if some of your respectable correspondents will communicate, through the medium of your miscellany, an opinion on the texts under-mentioned, as to the extent of the propagation of the Gospel. Matthew xxiv. 14; Romans x. 18; Colossians i. 6, 23, &c.

Authors differ widely on this subject. Dr. South says; "The world may be divided into thirty parts, of which nineteen are Pagans, six Mahometans and Jews, and only five are Christians." Burkiit says, "*all the world*" has had the Gospel: Robinson, "*all the known world*:" Beveridge, "*all but America*:" Hammond, Horne, and Doddridge, "*the habitable world*." Burnet says it has been *partially* promulgated; and Tillotson says, "*To the known world*."

Now how is this diversity of sentiment to be reconciled? The question is, Has the Gospel been generally propagated? And have the nations afterwards apostatized? Or has it been spread only through the Roman empire? And is it not to be sent to all the world till after the restoration of the Jews?

A solution of this question would render an important service to

CONTEMPLATOR.

To the Editor of the Christian Observer.

IN your last Number but one (page 560,) a correspondent offers a new translation of Gen. iii. 22, 23. Without inquiring into the merits of the proposed reading, and admitting that the passage has puzzled many persons, I am still inclined to think that it may be satisfactorily explained as

it stands in our authorized version. The difficulty is in the latter clause of the 22d verse, which certainly is incomplete, but may, I conceive, be made perfect, by supplying the words *Let us take heed*, or some such expression: the reading would then be, "And the Lord God said, Behold the man is become as one of us, to know good and evil: and now, *let us take heed* lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." The ellipsis here proposed to be supplied is by no means unusual before *is* in Hebrew, and is agreeable to the construction of its corresponding word ( $\mu\eta$ ) in Greek, as instances of both are to be found in the Old and New Testament. In the former I would refer your readers, among other passages, to Gen. xlii. 4; 2 Kings x. 23, and particularly to Job xxxvi. 18, where our translators have supplied the ellipsis, "Because *there is* wrath, *beware* lest he take thee away with his stroke." And in the New Testament we have, Matt. xxv. 9, "But the wise answered, saying, *Not so*; lest ( $\mu\eta\ \pi\sigma\tau\epsilon$ ) there be not enough for us and you." And again, Rom. xi. 21, "For if God spared not the natural branches, *take heed* lest ( $\mu\eta\ \pi\omega\varsigma$ ) he also spare not you." If you consider the above observations deserving attention, you will much oblige me by their insertion.

J. O. Z.

To the Editor of the Christian Observer.

THE following excellent passage from the valuable writings of an old divine having greatly benefited me in reading, I am induced to send it, with two or three slight verbal alterations, for insertion in your work. I fear the duty of meditation is one in which the present race of Christians are sadly deficient.

R. H. S.



"It is one great duty of Christians to meditate on the word of God, and such matters as are contained therein.

"Let us inquire what meditation is, because the practice and knowledge of the duty is almost become a stranger to us. Before I can *define*, I must *distinguish* it. Meditation is occasional, or set and solemn.

1. "Occasional meditation is an act by which the soul derives spiritual benefit from every object it is conversant about. A piously disposed heart is like an alembic: it can distil useful thoughts out of all things it meets with. As it sees all things in God, so it sees God in all things.—Thus Christ, at Jacob's well, discourses of the well of life; (John iv;)—at the miracle of the loaves, discourses of manna; (John vi;)—at the feast of tabernacles, of living waters; (John vii;)—at the Pharisee's supper, discourses of eating bread in the kingdom of God; (Luke xiv. 15.) There is a holy chemistry and art, that a Christian has to turn water into wine; brass into gold; to make earthly occasions and objects minister spiritual and heavenly thoughts. Jehovah trained up the old church, by types and ceremonies, that the things they ordinarily conversed with might put them in mind of God and Christ, their duties and dangers and sins. Our Lord, in the New Testament, taught by parables and similitudes, taken from ordinary functions and offices among men, in order, perhaps, that in every trade and calling, we might be employed in our worldly business with a heavenly mind: that whether in the shop, or at the loom, or in the field, we might still think of Christ, and grace, and heaven. There is a parable of the merchant-man, a parable of the sower, a parable of the man calling his servants to an account, &c. &c.; in order that upon all these occasions we might learn to wind up, as it were, our minds, and extract some spiritual use from our common af-

fairs. Thus the creatures lift up our souls to the Creator. David had his nightly meditation. (Psalm viii. 3.) *When I consider the heavens, the work of thy hands, the moon, and the stars, which thou hast made.* The sun is not mentioned, but in Psalm xix. 5, there is a morning meditation; for he describes the sun coming out of his chambers in the East, and displaying his beams like a cloth of gold upon the world. A holy heart cannot want an object to lead him to the meditation of God's power, and goodness, and glory, and wise providence, who has made, and doth order all things according to the counsel of his will. There is much practical divinity in the very bosom of nature, if we had the skill to find it out. Job bids us, *Ask the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee, or speak to the earth, and it shall teach thee, and the fishes of the sea shall declare unto thee.* They speak by means of our thoughts.

2. "There is set and solemn meditation. Now this is of several sorts, or rather, there are several parts of the same exercise.

"There is a *reflexive* meditation, which is nothing but a solemn conference between a man and his own heart. (Psalm iv. 4.) *Commune with your own heart, and be still.* When we have withdrawn ourselves from company, that the mind may return upon itself to consider what we are, what we have been, what straits and temptations we have passed through, how we overcame them, how we passed from death to life; this is a necessary, but a very difficult part of meditation. What can be more against self-love and worldly ease, than for a man to be his own accuser and judge? All our arts and devices are to avoid our own company, and to run away from ourselves. The *basilisk*, it is fabled, dies by seeing himself in a mirror: and a guilty man cannot endure to see his own natural

face in the glass of the word of God. The worldly man chokes his soul with business, lest, for want of work, the mind, like a mill, should run back upon itself. The voluptuous person melts away his days in pleasure, and charms his soul in a deep sleep with the potion of outward delights, lest it should awake and talk with him.

Well, then, it is necessary we should take some time to discourse with ourselves; to ask of our souls what we have been, what we are, what we have done, what shall become of us to all eternity! Jer. viii. 6. *No man asketh of himself, What have I done?* You would think it strange that two men should converse every day for forty or fifty years, and yet all that while not know any thing of each other's character and destination. Now this is too often the case between us and our own souls: we live a long time in the world, and yet are strangers to ourselves.

"There is a meditation which is more direct; namely, when we exercise our minds in the word of God, and the matters contained therein. This is two-fold; dogmatical or practical. The former is the searching out of a truth in order to obtain knowledge, *proving what is the good, and acceptable, and perfect will of God.* This is study, and differs from meditation in the *object*, and supposes the matter we search after to be unknown either in whole or in part: whereas practical meditation is the inculcation or whetting of a known truth upon the soul: and it differs in its object. The object of study is information, and the end of meditation is practice, or a working upon the affections. Study is like a winter sun, that shines, but warms not; but meditation is like blowing up the fire, where we do not mind the blaze, but the heat. The end of study is to hoard up truth; the end of meditation to lay it forth in conference or holy conversation. In study, we are rather like vintners, that take in wine to

store themselves for sale; in meditation, like those that buy wine for their own use and comfort. A vintner's cellar may be better stored than a nobleman's. The student may have more of notion and knowledge; but the practical Christian has more of taste and refreshment."

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FAMILY SERMONS.—No. CVII.

2 Cor. viii. 9.—*Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

THE Apostle appeals to the Corinthians as to persons well acquainted with the fundamental articles of Christianity;—*Ye know*: but recollecting the ignorance and carelessness of the human mind, he takes an opportunity, at the same time, of reminding them of what they could not but have already heard. We also, like them, have had ample opportunities of learning the great doctrines that are necessary to salvation: we have even been baptized into the Christian faith: we have professed to fight manfully under the banners of Christ, and to continue his faithful servants and soldiers unto our lives' end: but, alas! how often do we seem wholly unconscious of these things, and treat them as if of no importance whatever! How often do we crucify the Son of God afresh, and put him to an open shame! How often do we do despite to the Spirit of his grace, and trample his richest mercies beneath our feet; and that not for want of knowing better, for we cannot but be aware of the numerous claims on our love and gratitude, but for want of being really impressed with the truths which we acknowledge and understand! With a view to correct this too-common forgetfulness, let us humbly pray to God for his presence and bless-



ing, while we consider the impressive words before us.

From this passage we learn,

I. That Christ was originally rich.

II. That he became poor; and

III. The end for which he did so; namely, in order that we, by his poverty, might become rich.

I. He was originally rich.—He existed eternally in heaven with the Father, as God, endued with every excellence and perfection. He was that Word which was in the beginning with God, and was God. Before Abraham was, he was. In this state he was rich in glory, as we learn from his own prayer when on earth, in which he says, "And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was." He was rich in dignity: "Being in the form of God, he thought it no robbery to be equal with God." He was rich in power, dominion, and majesty. He was, as St. Paul informs us, "the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. By *Him* were the worlds made; in *Him* dwelt all the fulness of the Godhead bodily. He was the brightness of the Eternal Glory, and the express image of the Divine Person.

Being thus Lord over all, he might have commanded all the wealth of this lower world, could that have augmented the riches of the Divine nature; for those things which men account good and valuable, not only belonged to him, but were even created by him.

II. Let us then turn aside to consider and inquire into a fact the most astonishing. He in whom the richest glories of heaven and earth cen-

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tered, whom the highest angel rejoiced to obey, and who, by a single word, could have spoken into existence a thousand worlds such as we inhabit—became poor. Poor indeed! The foxes have holes, and the birds of the air have nests, while the Son of Man had not where to lay his head. He was placed, at his birth, in a manger, because his parents could not obtain admission into the inn. His youth was without honour, and, very probably, employed in manual labour. Who could have believed that *He* was God over all, blessed for ever, of whom the Jews said, in contempt, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" So poor was our Lord, even in the literal sense of the expression, that he subsisted on the alms of devout women who followed him, and was constrained to work a miracle to pay the customary tribute.

But his poverty consisted not merely in the absence of what men call riches, but in being stripped of all those things which before constituted his splendour and glory. He no longer occupied the Throne of Heaven, or was attended by the innumerable companies of the heavenly host. Even in his last sufferings, when he so much needed assistance, but one angel was appointed to attend to afford him relief.

He was also stripped of power, so that men, his weak and guilty creatures, were permitted to seize him and put him to death. Though the most exalted station on earth would have been a degradation, yet, as if to shew more evidently his humility, he submitted to a very low one. He suffered himself to be made not only a little lower than the angels, but one even of the lowest among men. His whole life was a scene of ignominy. He was persecuted from city to city, having no abiding place. He

considered himself "a worm, and no man; a reproach of men, and despised by the people." The assembly of the wicked enclosed him; they pierced his hands and his feet; they parted his garments among them, and cast lots for his vesture. Entering the world poor, without a roof to cover him, and obliged even to lie in a manger, he continued poor, and associated through life with fishermen, and publicans, and sinners, till at length he quitted the world poorer, if possible, than ever, and deprived of his very garments, for which the Roman soldiers cast lots.

He was poor, also, in spirit: he had no high looks. He gave his back to the smiters, and his cheeks to those that plucked off the hair; he hid not his face from shame and spitting. Thus poor in body, and poorer in spirit, did the eternal Son of God consent to live for more than thirty years among men.

This poverty was voluntary. "Ye know," says the Apostle, in the words of the text, "the grace of our Lord Jesus Christ;" that is, the voluntary, the unmerited favour. Had it been an unwilling sacrifice, it would have been no longer of grace. He himself has told us, that his sufferings were of his own free will: he had power to lay down his life, and to take it up, and no man could deprive him of it without his consent.

III. What, then, could be the motive that induced him to so wonderful a condescension? the Apostle gives the reply: It was for our sakes he became poor, that we through his poverty might be made rich.

The Prophets agree with the Apostles that the sufferings of Christ were not for himself, but for us. Thus Daniel predicted that Messiah should be cut off, but not for himself. But Isaiah is the most full and explicit. "Surely," said he, speaking of the Messiah, that should be revealed, "he hath borne our griefs, and carried our sorrows." And again; "We

have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all. For the transgression of my people was he smitten. He bare the sins of many, and made atonement for the transgressors." Thus it was that we who were poor by nature, became rich by the Divine grace.

The true Christian is made rich in various respects:—He is rich in faith. God is said, by St. James, to have chosen "the poor of this world rich in faith." If we be thus enriched, what is outward poverty? Worldly distinctions will appear of very little comparative importance in our eyes. Faith will unveil the eternal treasures that are laid up for us, where neither moth nor rust corrupt, and where thieves do not break through nor steal; and seeing those things which are invisible, we shall learn to enjoy them in somewhat the same way, though not in the same degree, as if they were present. Let us pray, therefore, daily to the Author of every good and perfect gift to strengthen and confirm our faith.

The Christian is also made rich in righteousness. He is accepted through the righteousness of God. His own righteousness, or meritorious claim, being discarded, he is clothed in the robe of the righteousness of his Redeemer. Rich, indeed, may he be accounted, who is thus arrayed! When all earthly treasures fail, this will be a never-fading possession.

The Christian is also made rich in spiritual enjoyments. He has the highest sources of happiness within his own heart. The thought of the glory that awaits him is a possession which he would not exchange for the highest temporal hopes. He has a joy and peace in believing, which he would not resign for all the treasures of an unsatisfying world. They will last when every thing else fails; and without them all that we can possess on earth is but poverty.



Another, and a principal thing in which the Christian is made rich, is holiness and good works. Walking in the Spirit, he does not fulfil the lusts of the flesh. Whatsoever things are true, honest, just, pure, lovely, of good report, are cultivated by him. He endeavours to walk worthy of God, who hath called him unto his kingdom. That very same grace by which Christ was led to become poor that he might be rich, teacheth him, that "denying ungodliness and worldly lusts, he should live soberly, righteously, and godly, in this present evil world." "Out of a good conversation, therefore, he shews his works with the meekness of wisdom." He abounds richly in the graces and virtues of the Christian character; though knowing his own sinfulness and his inability to atone for the broken law of God, he dares not make them his boast, or place his trust in them for salvation.

Lastly, he is made rich in eternal glory and felicity. But here the highest conception must fail. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive," those unfading riches which God hath laid up for those that love him. When time shall end, and all earthly things be forgotten, these riches shall still be new and inexhaustible. They shall not, like temporal riches, make to themselves wings, and flee away, but shall be firm and eternal as the Divine Source from which they are derived. All that God can give, and all that the human soul can desire, is included in the riches which Christ, by his voluntary poverty, and submission to death, has procured for his faithful followers. Hence every enjoyment of heaven will exalt our love towards him by whom it was purchased; and will make us sing with new ardours of gratitude, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

To the Editor of the *Christian Observer*.

HAVING observed, in your Number for September, some extracts from Dr. Crisp's Sermons, one of which, in the detached form in which it stands, conveys the idea that the writer believed the possibility of an elect person's salvation without calling, I beg your insertion of the following passage, which shews him not to have held that unscriptural opinion, and proves his full assent to the truth, that election to salvation is through sanctification of the Spirit:—

"Another charge is more strange than all the rest: this I must touch also. I will name no persons, nor hint them: my scope is to deliver plainly unto you the truth of my own thoughts, and so lie under censure, or be acquitted. The charge is this: That I should affirm, that should an elect person live and die an adulterer, and in all kinds of profaneness, he, though thus living and dying, shall be saved; which, how contrary it is to the whole course of my ministry, ye are witness: I dare be bold to say, you all know it to be a gross, notorious, and groundless slander. You know, a person being elect, it is impossible he should miscarry, and not be saved. Either God's election must be frustrated, which is impossible, or he that is elected to salvation must attain unto it: I think none of those that have cast this imputation upon me will deny it. But withal, this I said before, and so I say still, There is no elect person, suppose him to be capable, and come to years, shall die before he be called; that is, before the Lord gives faith to him to believe, and in some measure *frame him to walk by the Spirit according to his rule*: in a word, this person is *changed in conversation*. The principle is this; 'He that believeth shall be saved,' and 'he that believeth not shall be damned:' and 'No unclean thing shall enter into the kingdom of heaven.' *Every soul,*

therefore, being elected, as it shall be saved at last, so is it, or shall in time be, called and enabled to believe and walk as a child of light."

I trust that a love of that justice, which entitles every man to be heard in his own defence, will procure the above extract a place in your pages, however much you may deprecate the system of the author.

אמת.

To the Editor of the Christian Observer.

ALTHOUGH very sudden and unlooked-for changes sometimes take place in the conduct of men, yet ordinarily they are less abrupt than they appear to be. Secret trains, which elude observation, and even consciousness, usually precede the visible effects. An acquaintance heedlessly formed, a book carelessly read, or some other apparently trivial circumstance, may have created a bias, which, meeting with apposite circumstances, has often influenced, in a powerful manner, the conduct and the heart. Thus are we ever liable to impressions of the most opposite and discordant nature.

But though the versatility of the human mind, as wrought upon by conflicting interests and passions, is sufficiently proved in the experience of all ages; yet one supposed instance, which is frequently adduced from the Gospel-history, is, I apprehend, not sufficiently established. I refer to the *Hosannas* of the multitude who met our Lord on his entrance into Jerusalem, contrasted with the cry of, "*Crucify him!*" which a few days afterwards was made in that city, and (as is generally supposed) by the same, or at least the greater part of the same, persons. This, I think, may be fairly questioned, for the following reasons:—

The multitude who met our Saviour on the day we call Palm-Sunday were evidently composed of strangers come up to the feast; doubtless many from Galilee, where he was much known and followed,

and also those from beyond Jordan, who had lately been favoured with his presence, and who, comparing the testimony of John the Baptist with the works of Jesus, are described by the Evangelist, (John x. 42,) as believing on him. All these persons were prepared to receive, with delight and admiration, the account given by those who were present when Lazarus was raised from the grave; which miracle is assigned as the principal cause of the triumphant acclamations which accompanied our Lord's entrance into Jerusalem. Doubtless many also, in that throng, had themselves been, in different degrees, the subjects of his healing power, and perhaps few could be found among them who did not owe to his merciful goodness the restoration of some friend, or relative, or acquaintance.

But the multitude who, on the ensuing Friday, surrounded the tribunal of Pilate, appear, I imagine, to have been chiefly the adherents and dependants of the Jewish rulers, or the immediate citizens of Jerusalem. We know that the most inveterate enemies of our blessed Lord were among the heads of the nation, the members of the Sanhedrim, and the descendants of Aaron. Persons devoted to and dependant on these, must have been numerous; and we cannot but suppose, that on an occasion when their cause required popular clamour, they would procure a number sufficient at once to influence the Roman governor and to keep at a distance the real friends and followers of Jesus. The prodigious concourse of people at that time in Jerusalem, would furnish them with a pretext for collecting a force under their own immediate direction. And that they were aware of the necessity of such a precaution appears from their first resolution of not apprehending Jesus during "*the feast*, lest there be an uproar among the people;" that is, I conceive, chiefly among his followers who were come



up to the feast. This decision was, however, overruled by the exigency of the case, arising from our Lord's making known the treachery of Judas to the other disciples, which, rendering his future appearance among them impracticable, might induce him to fulfil his engagement of betraying his Master that very night; not to add, that he might have reason to suppose, from the precaution used by Jesus on former occasions, that he would on the morrow withdraw from Jerusalem.

There is also another passage of the sacred history, which, I think, requires more discriminating attention than is ordinarily given to it; I mean that which relates to the character of the multitude converted to Christianity on the day of Pentecost. Numbers of these must have differed widely from the persons addressed by St. Peter as the abettors of the crucifixion of our Lord. Many were, in all probability, the very persons who, on the preceding Passover, had met him, on his entry to the city, with Hosannas, and who had returned home from that feast in grief and perplexity, on account of the tragical and unexpected scene they had witnessed, and the subsequent contradictory accounts which they had

h a The effusion of the Holy Spirit, in his miraculous effects on the day of Pentecost, removing their doubts concerning the character and mission of Jesus, they doubtless readily admitted the testimony concerning his resurrection, and cordially joined with the *hellenistic*, and other foreign Jews, then sojourning in Jerusalem, (whom St. Luke styles "devout men") in admiring the wonderful works of God. Thus "gladly receiving the word," they publicly professed in baptism their faith in Jesus Christ as the Messiah, and were truly converted to God, without, perhaps, feeling in its fullest degree that poignant remorse, amounting almost to despair, which constrained the others to cry out, "*Men and brethren, what shall we do?*" It appears to me important that we should learn this truth: That great sins plunge into great depths, and that, though the mercy of God may bring men out, their future path is not on that account either safer or firmer than the path of those who have been taught by the Holy Spirit early to bend the neck to the yoke of sacred discipline. "It is good for a man that he bear the yoke in his youth."

C. L.

## MISCELLANEOUS.

For the Christian Observer.

### HINTS ON THE NEW SYSTEM OF EDUCATION IN IRELAND.

THE objects at which education aims are truly arduous and important. To inform the understanding by communicating useful knowledge, to induce habits of regularity and good order by the wholesome discipline of a well-regulated school, are objects which may well excite the exertions of a benevolent mind. But education, if judicious, cannot stop here; it must deal with man according to

his nature, as actuated not by knowledge only, but still more by those affections and feelings which form the leading traits of individual character. Education, if judicious, must deal with man as capable of moral as well as intellectual attainment—must aim at qualifying him, not only for the respectable discharge of earthly duties, but still more for those higher relations and purer affections towards God and heavenly things, which are at once most obligatory and the source of the most un-

mixed pleasure and lasting peace. To form the character is, then, the great object of education. To excite and call forth the moral and intellectual powers of the mind; to watch, and to eradicate its faults as they appear; to strangle the evil passions as they break forth, ere they can attain a formidable maturity; to cherish every amiable feeling, strengthen every good resolve, and thus aim, with the Divine blessing, to direct the whole man into the paths of religion, virtue, and happiness—are the objects of judicious education; objects valuable beyond conception to the child, to the little circle of his present and future connections, and, as the largest community is composed of individuals, ultimately to the nation itself.

To attain these noble objects is, however, a matter of no small difficulty. Where much diversity of religious opinion prevails, we shall be obliged to avoid whatever may excite prejudice and give offence, and thus shall be forced to contract and lower our objects, that we may be permitted to effect at least something, and not leave the children to gather their morality and habits of life from the street, or the high road. But even when favourable circumstances permit us, unfettered, to adopt the best mode of instruction, we shall still find the highest objects of education by no means easy of attainment. Children in this country (for it is of Ireland I am speaking) receive but few religious impressions from their parents: they are treated at one time with excessive indulgence, and at another with injudicious severity: they acquire from their early associates a multitude of perverse and evil habits; and this, added to their natural corruption, presents many obstacles to the end in view.

How, then, shall we combat these difficulties? It has been well remarked, that our success will be proportioned not to the mere fervour of our zeal, but to the wisdom with which

we adopt and apply judicious plans. We must, therefore, be careful, not only what the children are taught, but *how* they are instructed—what dispositions are excited and acted upon; for as the moral are more important than the intellectual powers of the mind, *it is evident that an increase of knowledge is dearly purchased, when any evil passion or unamiable feeling is strengthened by use.*

Of the various methods adopted for the instruction of the poor, that modified by Mr. Lancaster has for its object *to ameliorate the habits*, by the orderly discipline of the school, and *to teach reading and writing* by certain practices which facilitate wholesale instruction, and save expense. This mechanical process may indeed tame the wild spirits of youth, and break them in to some attention and order. It may teach the arts of reading and writing, “the mere materials with which Wisdom builds:”—so far is well. We may, however, doubt whether, by the constant excitement of the love of praise, by the spirit of competition and never-ceasing reward, it does not injure the moral powers, while it calls forth the intellectual faculties.

Dr. Bell, by his system of questioning, makes admirable provision for fixing the attention, and inducing the child to aim at understanding what he reads. The orderly discipline of his schools, the simplicity of his arrangements, and the useful principles of instruction which he inculcates, give the teacher many advantages. Still, however, learning, instead of being the *instrument* by which we aim at rectifying the affections, and impressing the heart, is, in practice, if not in theory, the *end* proposed. For their quickness and rapid progress, principally, the children are praised; and, when the child has advanced progressively to the head of the school, and can read, write, and go through his other exercises perfectly, both the master, who too frequently considers his pupils as puppets who by a certain ma-



chinery are to be put in motion, and the child, who has never looked to attainments more exalted than his school acquirements, are persuaded that his education is finished, and he has now nothing more to do than to teach others. Shall we wonder, then, at the complaints which we sometimes hear, of the conceit and self-importance manifested by both teacher and scholar, the natural result of that superficial knowledge which always "puffeth up?"

Again; the child, by constant excitement, is, almost involuntarily, led from step to step of his progress, and may arrive at the highest class, without having had any difficulty to surmount, or any occasion for persevering or self-denying exertion.—Were the acquirements of reading and writing the principal object in view, this would be an advantage of immense importance; but is it not to be feared that when the child shall leave this hot-bed of excitement, and shall enter the atmosphere of common life—when he finds no intoxicating praise to stimulate, no rivalry to urge him forward—when he must, unnoticed and unpraised, run through the little circle of his daily duties—is it not to be feared that he will want principle and motive to call forth his energies?

The old system of instruction was slow in its progress, and imposed much painful labour on the children. This labour, though unnecessarily painful, was in some respects salutary, accustoming the child to feel that it is right to contend with difficulty, and forming a groundwork for that patient and self-denying industry which in after-life must conduce materially to his advantage.

The systematic instruction by means of monitors, is confessedly the soul of the new system. Now that this plan, when judiciously adopted and carefully guarded, has many advantages, does not admit of a doubt. By the division of labour and the

multiplication of instruments, it facilitates the instruction of numbers, and enables one master to superintend a school of many hundred children. In communicating knowledge, the monitor, aware of the difficulties which he has himself met with, imparts his lesson in a manner more gradual, and more level to the capacities of the other children, than is usually done by an ordinary teacher; and thus clearness of conception is materially promoted. In teaching, the monitor also learns to digest and arrange his own knowledge. Inanimate matter itself, when part of a well-contrived machine, may be made to do the work formerly given to intelligent agents; and when the arrangements of a school are very mechanical, and the acquisition of knowledge the chief object, these little agents will appear fit substitutes for the master's exertions. Care should, however, be taken, that, while we receive their assistance, we do not deeply injure our little teachers, or suffer their minds to be filled with high ideas of their own attainments, and with that pride and pedantry which are so apt to encrust the narrow mind from the exercise of a little brief authority. Care should be taken that they be kept humble, gentle, and forbearing, sensible of their ignorance, and desirous further to improve themselves: otherwise their exaltation will only expose them to pre-eminent danger; and those children who would with proper treatment have been the ornament of the school, will, to any judicious observer, appear a disgusting compound of ignorance and vanity.

It may, however, be doubted, whether, arranged as schools usually are, our young monitors will not be found deficient in many parts of a teacher's duty. They possess but little skill to ascertain and treat judiciously the varied faults of their pupils' characters: the forward and presuming are to be repressed—the meek and gen-

mixed pleasure and lasting peace. To form the character is, then, the great object of education. To excite and call forth the moral and intellectual powers of the mind; to watch, and to eradicate its faults as they appear; to strangle the evil passions as they break forth, ere they can attain a formidable maturity; to cherish every amiable feeling, strengthen every good resolve, and thus aim, with the Divine blessing, to direct the whole man into the paths of religion, virtue, and happiness—are the objects of judicious education; objects valuable beyond conception to the child, to the little circle of his present and future connections, and, as the largest community is composed of individuals, ultimately to the nation itself.

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tle are to be encouraged—the diffident to be brought forward—the dull to be excited—the quick and volatile to be inured to habits of sober and persevering attention. Few persons of mature age are capable of thus educating children; and shall we expect that children with the superficial knowledge imparted by the new system, will, by its mechanical process, succeed where even men are often at a loss? Shall we expect that one unvarying system will perfectly train all modifications of character, and, like the bed of Procrustes, stretch or lop each into the desired form?

It will naturally be asked, what is my intention in making these remarks. Is it to diminish the reputation of the improved system, or the public gratitude due to its founder? Surely not. The invention has done much to promote general instruction and diffuse knowledge through these countries; and most warmly must we feel our obligations to those who have called the public attention to this important subject, and induced so many persons actively to forward its interests. But it is surely no insult to the system to assert, that it possesses no magic power to produce an universal reformation; and that, although in many respects useful, yet that no *machinery* will correct and form the varied features of the human heart, and bring into harmony the finer chords of individual character. It is surely no insult to the benevolent founder and active friends of the new system to assert, that it, like all things human, is capable of improvement. Nor is it my object to discourage all attempts at any but perfect education. Far from it. It is a great object to accustom children to sit quietly and obey a prescribed rule: such discipline is calculated to smoothen the shag of savage nature, and humanize what is brute in man. It is well to teach them to read and write, if only that they may be brought within the

possibility of acquiring for themselves other useful knowledge.—Where local circumstances do not permit us to go further, it is valuable to do so much; and especially, to induce children to read the scriptures and commit portions of them to memory. But in cases where no prejudices or difficulties impede us, shall we not attempt some more perfect plan of instruction, by seeking to direct and ameliorate the dispositions and the affections of the heart? From *thence* are the issues of life; there is the seat of all moral disease, and all our remedies should be applied there. The understanding may be the channel through which we act; but it is the heart at which we must aim: that citadel once gained, the whole mind will yield; that remaining unsubdued, the polishing of the outward habits may only be the whitening of the sepulchre. The arts of reading and writing may be dangerous acquirements, if devoted to improper objects; and the reading and committing to memory of the Scriptures themselves will fail of the desired effect, if received into a thoughtless, careless, ambitious, vain, or worldly mind.

How then shall these deficiencies be supplied? By what means shall we, when no external difficulties impede, hope to obtain the arduous but important blessing of perfect education? And first, we may confidently affirm, that imperfect and essentially defective must be every plan to form the human character which is not founded on the firm basis of *religious instruction*; for if true religion can alone restore man to those high hopes, blissful employments, and ennobling privileges for which he was originally created, and which assimilate and unite him to pure and holy spirits “who circle God’s throne rejoicing;” if it is well described as “an active, vital, influential principle, operating on the heart, restraining the desires, affecting the general conduct, and as much regulating our commerce with the world, our



business, pleasures, and enjoyments, our conversations, designs, and actions, as our behaviour in public worship, or even in private devotion;" —if this be true, shall we, for any weak and frail weapons of human device, reject those arms of heavenly temper, that panoply divine, which has in every age defeated the strongest and most inveterate enemies of the human race? Shall we, for any ineffectual mixture of our own, neglect that medicine, prescribed by Infinite Wisdom, which has so often cured the most fatal and inveterate diseases to which man's fallen nature is subject? Would we, then, qualify our children for the discharge of duties, domestic, social, and political; —would we that they should possess the substance of which the world admires only the empty shadow; that they should be directed by the inward dispositions and principles, rather than exhibit only the outward lifeless form? Let us instruct them in that "faith which worketh by love," that "wisdom which is from above," and which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits; without partiality, and without hypocrisy."

But it may, perhaps, be asked, what do I mean by religious instruction? It is not, then, merely by putting the Scriptures into the hands of our pupils, and encouraging them to read or even to commit them to memory; it is not merely by teaching them the most important abstract truths, conveyed in language which children can hardly comprehend, and in a form but little likely to affect the heart; it is not by instructing them to employ religious phraseology, which may indeed correctly express the doctrines of Scripture, but which to infant minds often gives no distinct idea whatsoever; it is not by questions which instruct our pupils merely in the letter of Scripture, that we shall give them what may be justly termed *religious instruction*.  
Christ. Observ. No. 191.

These practices are in themselves generally good, and may produce the happiest results. The child's mind may be impressed by the glory and the greatness of the objects which the Scriptures reveal, his heart may be softened with gratitude for the parental affection which they breathe, and he may thence form the high and holy purpose of seeking for glory, honour, and immortality. The passages which he commits to memory may appear lost amidst the thoughtlessness of youth, and yet may recur in some trying season of affliction and temptation; arming him with the sword of the Spirit, which is the word of God. The abstract truth which he learns, may, as his faculties expand, unfold its meaning to his mind: but, however happy the effects which these plans may in some instances produce, there is surely a more excellent way whereby we may more surely attain the great end of education—the forming the characters of our children. It is one of the principles of the philanthropist, Pestolozzi, (who having deeply studied the first movements of the infant mind, has adopted a mode of instruction which well deserves the serious attention, not only of every schoolmaster, but of every parent:) it is one of his principles, that public education is then most perfect when it resembles private "and domestic instruction." From this hint let us proceed, and imagine to ourselves how an affectionate and pious mother will instruct her children. Let us observe with what attention she marks each movement of the infant mind, with what instinctive power she reads in the countenance of her child the feelings and passions which agitate him within, with what quickness and judgment she represses the first rising of every evil disposition and temper, how gently but how powerfully she fosters every opening tendency to what is good, how anxiously and carefully she investigates the minutest traits of her

child's character; and with what wisdom and discretion she directs all her teaching to the cure of those evils to which his nature is most prone, while she adapts her language, her manners, her instruction, so as to insinuate itself most deeply into those avenues to the heart which his peculiar character leaves most accessible. While she, with maternal tenderness, calls forth the affections and the gratitude of the child towards herself; while she recounts the benefits which she has conferred, and points out the anxious care with which she has watched over his welfare; she stops not here, but while the heart of the child warms under the recollection of blessings whose sweetness it each day and hour experiences, she impresses on his softened heart the truth, that she herself, and all the good which she communicates, as well as ten thousand other gifts, are derived from the God and Father of all, whose tender mercies are over all his works. In the same spirit she directs his attention to the works of nature; and as his eye sparkles with delight at their beauty, their fragrancy, or their taste, she calls his attention to the proof thence derived, of the power and goodness of their great Maker. Together with these impressions, she instils a constant sense of the presence of the Most High; she shews her child how wicked it is to offend the Author and Giver of so much good—what a fearful thing it is to incur his displeasure, who is infinite in power and holiness. She thus encourages the first movements of conscience; and as this important sense unfolds its power, and the child begins to learn from its many faults and its broken resolutions, that it has sinned, and that it is weak, and frail, and perverse, the history of man's fall, and the wonders of man's redemption will be taught by her, not as abstract propositions, but as experimental and practical truths. In

imparting all this knowledge, the mother's aim will be at the heart of her child: she will not be satisfied unless she excites in its mind a feeling of real contrition when it offends, and a sense that in prayer it must seek that strength which it so greatly needs. She will weep with her child over the faults which it has committed: she will join with it in prayer for forgiveness and strength. And thus will she endeavour, with the Divine blessing, to teach it to abide in the fear of God all the day long, and to bring every thought into subjection to the obedience of Christ.

As the mind of the child opens, and his faculties expand, his parent's instruction takes a wider range.—He becomes more acquainted with God as his Creator, Preserver, and Redeemer; the vast obligations which bind him to fear, to serve, and to love him, begin to open themselves before his view, and his mother loses no opportunity of fixing them upon him individually. All other knowledge is made subordinate to this, or ministers to its attainment. He perceives that this heavenly wisdom is the great object of his mother's desires, and that it constitutes her chief happiness and delight.—When the time arrives that he is qualified to read systematically the sacred Scriptures, his mother is his guide to those fountains of living waters. With what holy reverence, with what solemn awe, does she open the sacred volume! Yet has that reverence and awe nothing of austerity or gloom. Her features express that peace and joy in believing, which fills her soul; and the smile of maternal tenderness which she casts on the young immortals committed to her care assumes the benignity of almost a guardian angel. In reading the Scriptures, her chief anxiety will be to bring truths home to the circle around her; that the word of God may be “a lantern



to their feet, and a light to their paths;" that they may judge of all things by "the balance of the sanctuary," and thence form a just estimate of the value or emptiness of the several objects which men pursue. In every discovery which her children make in Divine truth, the careful mother points against the peculiar faults of their characters; and thus attempts to form their judgments, direct their affections, and regulate their will, by the model of holy Scripture. Such is a faint outline of an education *truly* religious; such is the instruction, by which maternal piety has often aimed, and not seldom with success, at training the souls of children for eternity.

But it will be objected, that however excellent and desirable such an education would be, few parents are capable of thus instructing their own families, and still fewer teachers able to impart even a very small portion of it. I will not attempt to overturn the observation; for one principle which I would desire to impress is, that education, such as deserves the name, *is* of all things the most difficult. Ask the parent, who is sensible of the importance of his sacred and interesting duties, and who endeavours to educate his children for happiness and heaven; ask his opinion, and he will tell you, that, sensible of the difficulties which meet him on every side, he rests on God's assistance, and on God's blessing alone, for counsel and for success. Weigh well the recorded experience of Mr. Cecil:—"Nothing is easier than to talk to children: but to talk to them as they ought to be talked to, is the very last effort of ability; it requires great genius to throw the mind into the habit of children's minds." We must not be deceived by the popular cry, that education is an easy or a trifling matter; that one master, perhaps a half-grown boy, is capable of *educating* a school of five hundred children: nay, more, that the school

might almost do without a master, and the children instruct themselves! Is it not a manifest absurdity, that when an enlightened and affectionate parent finds difficulty in instructing his five or six little ones, that a raw uninformed youth, ignorant of his own character, and of the various movements and motives of the human heart, shall succeed in *educating* a large school, assisted only by a dozen children, yet more ignorant than himself? The fact appears to be, that the improved system does not, and cannot adopt a high standard of instruction, and provide means for its attainment. It considerably lowers and limits the bounds of education, and then adopts a course, certainly very effectual, for arriving at the end proposed. Its objects are chiefly the mechanical accomplishments of reading and writing; and, caught with the dazzling idea of *wholesale* instruction, its advocates are too apt to overlook the impression which is made on each individual child. And yet it is astonishing to any one who has not made the experiment, how well a child may write, spell, and read, and yet how little his mind may be exercised on the subject before him. These remarks apply more particularly to the schools in connection with Mr. Lancaster. The system of questioning adopted in Dr. Bell's schools, raises the tone of instruction there considerably. Still, however, these questions appear to me to fall far short of what may truly be termed religious instruction, however valuable they may be as an initiatory exercise. On this subject I cannot avoid referring you to "Hints to Conductors of Schools," written by Miss Hamilton; a work, which, I conceive, deserves to be deeply studied by all interested in Christian education, and by which much of the preceding letter has been suggested.

I shall, before I conclude, advert to a few objections which may be

made to the adoption of the more perfect system here recommended. First, It may be said, that its adoption will prevent the establishment of such numerous and crowded schools; secondly, That it would not answer in places where diversity of religious opinions prevails; and, thirdly, That it would be difficult, nay quite impossible, from the want of proper teachers, to carry it into effect. With respect to the first objection, I shall merely reply, first, That my intention in these remarks, is not so much to discourage the present wholesale plan of instruction, as to endeavour to call the public attention to the fact, that there are objects to be attained by instruction, much higher, and more excellent, than can be expected from numerous and crowded schools. Let those, then, who are qualified, aim at these objects, and not be satisfied with any thing short of their full attainment. Let them not estimate the good done by the number of pupils instructed, rather than by the quality of the instruction imparted. It is surely better to do a little good, and do that little well, than to aim at extended benefits; which produce effects more specious than solid, more shewy than durable. Should the half-formed painter ridicule the finished artist, because, while he produced a picture every week, the latter did not finish one within the year, would not the more experienced master smile at his ignorance, as the indignant painter in history? "It is not the number, but the quality of your pictures, which will give you professional celebrity. Those which you paint, may, by their glitter, attract the eye; but, from their texture, and their colouring, cannot long endure. Mine is well worth all the labour which I bestow upon it: *Ipaint for eternity.*"

With respect to those who differ widely from us in religious opinions, and who, therefore, cannot be expected to participate in the more high

and exalted parts of education, I would pursue the following course. I would not prevent them from attending the school; and I would adopt, during their stay there, such exercises as they will join in: under the conviction, that, to take them from the street, or the high road, to accustom them to sit quietly, to go through their exercises with regularity and order, and to submit contentedly to lawful authority, has a tendency to civilize their habits, and to correct and restrain many evils of their nature: and it is better to have a civilized than an uncivilized population. I would teach them to read, and to write;—for the more we give man a taste for intellectual enjoyments, or at least give him the power of acquiring it, the less will he be disposed to sensuality and disorder; the more we furnish him with independent sources of pleasure, the less will he be tempted to join in the wild revelry of the alehouse. But shall we purchase these temporal and social blessings for the many, by also limiting the instruction of those over whom we *may* exercise unfettered influence, to that scanty portion which the others may be permitted to receive? Shall we deprive them of that instruction which may conduce to their eternal happiness, merely in order that we may communicate to the others that which may *possibly* tend to their worldly respectability and temporal welfare? Shall we deprive ourselves of the comfortable reflection, that we have done our utmost to train up the children under our care, "in the nurture and admonition of the Lord," for the more shewy, but less solid pleasure of a reputation for liberality, and the appearance of a numerous attended school? Let us dismiss from our minds the love of display, and let us be satisfied with doing real good to those children whom we instruct, be their number great or small. And let us be persuaded,



that the criterion of good education consists, not in the quantity of knowledge which the child acquires, but in distinct ideas well understood, and well-digested truths received into the heart and actuating the conduct.— This truly deserves the name of education; where the powers of the understanding and the heart are elicited together, and mutually strengthen and correct each other. One text of Scripture well marked, learned, and inwardly digested, is of more value than an entire Gospel merely committed to memory. One child *maternally* and *piously* educated, is worth one hundred half-instructed pupils of the school of five hundred children. Let us, then, not be satisfied that our children shall be taught to read and to write: let us examine, narrowly, whether the powers of their minds are developed and exercised—whether they are thus rendered capable of considering and understanding what they read. Let us accurately ascertain the extent of our pupil's knowledge and ignorance, and let us feel that we have attained but little, unless he attaches distinct ideas to each word which he uses. Let us not stop even here; but let us endeavour to be fully acquainted with the disposition and character of each individual child; its peculiar faults, temptations, dangers, and advantages; that we may "rightly divide the word of truth," and be able to use the experience of the child, as an ally to produce good impressions on his mind. Thus shall we, as nearly as possible, follow the example of the pious and wise mother.

Shall we, then, suffer the difficulty to deter us from the attempt? True there is difficulty;—but what human path is not beset with difficulty? What human prize can be gained without a struggle? And shall the friends of the human race, shall those who have the eternal happiness of their fellow-creatures at heart, and

who may confidently expect a blessing from Heaven to further their success; shall they alone be disheartened at each obstacle; shall they start back at every shadow, and exclaim with the slothful man, "There is a lion in the path?" Let us rather be steadfast, immovable, always abounding in this the work of the Lord, and we may be assured our labour will not be in vain. Let us not be weary in well doing, and in due time we shall abundantly reap if we faint not. J. D. L.

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To the Editor of the Christian Observer.

I AM glad to find that the late controversy respecting baptism has a little subsided, and hope that I shall not be considered as provoking it anew, if I throw together a few general ideas connected with the question.

In attempting to form an opinion on the subject, it seems to me requisite, in the first place, to affix precise, if not clear, ideas to the terms of the question. And as the external form scarcely admits of more ideas than one in a member of our church; and I feel myself quite satisfied, both as to the persons who administer it, and the time and manner of its administration; I pass on to the spiritual grace.

And here it occurs to me, that all spiritual improvement must consist, either in a change in the soul itself, by which it becomes capable of happiness, or of a higher degree of happiness; or in a change of its relations and circumstances, by which happiness, or a higher degree of it, is placed within its reach; or, lastly, in a combination of the two. Some, who have treated of spiritual regeneration, seem to have confined their idea of it to the first of these changes; while others have dwelt, almost exclusively, on the second. But I cannot adopt the exclusive view of the former; because an actual change in the soul seems to me necessarily

to imply a change of relation, as well towards God as towards every good and every evil being; and this concomitant, or consequent, change of circumstances, seems also necessary to arise from the idea of a moral Governor of the world. Nor can I adopt the exclusive view of the latter; because the immutable nature of God leads me to conclude, that every change of relation between him and other beings must arise from a change in them; (whether wrought in them, or self-effected, is not the question;) and I know not how to connect the idea of his perfect justice with a change of circumstances affecting the final happiness and misery of moral agents, unless it arise from some change in the agents themselves. I find myself, therefore, obliged to consider spiritual regeneration both as an actual and relative change; or, in more specific terms, as *the first motion of the soul towards sanctification, accompanied by justification in the sight of God, and its necessary consequence, eternal salvation.\**

After this definition of the terms, I proceed to the question itself. But when I inquire, "Is spiritual regeneration always co-existent with the eternal rite of baptism?" it immediately occurs to me, that a change in the nature, relations, and circumstances of the soul being, in itself, visible to God only, it is natural to apply to Divine Revelation, in the first place, for information concerning it. When, therefore, I turn to the Christian Scriptures, I find no room to doubt the necessity of the external rite of baptism, established, as it is, on the personal command of Christ, and handed down to perpetual obligation by the constant practice of

\* It is not, of course, intended to represent regeneration as the meritorious cause, or even the instrument, of justification; but simply to shew, that justification, which is a change of relation to God, cannot take place without regeneration.

the Apostles, after their reception of "the Spirit of Truth," who was to "guide them into all truth;"—or the necessity of spiritual regeneration, as plainly and repeatedly asserted;—or a certain intimate connexion between them in the minds of the Apostles, when they used the phrases, "laver of regeneration," "washed, sanctified, justified," &c.;—or the appointment of baptism, *under certain circumstances*, as the medium of one kind of spiritual benefit, and the certain prelude to another kind; which is implied in the exhortation of St. Peter, "Repent, *and* be baptized, *for* the remission of sins, and ye *shall* receive the gift of the Holy Ghost." Further information than this I have sought in vain from the Scriptures. Some have thought the necessary connexion of baptism and regeneration to be asserted in our Saviour's declaration to Nicodemus; but that declaration, were the literal interpretation of it absolutely certain, seems to prove nothing but the equal necessity of both. The baptism of Christ himself, considered as a type of the subsequent baptisms of his followers, although it most beautifully and significantly represents, by the descent of the Spirit, the communication of a higher degree of spiritual grace, than was before possessed; and, by the voice from heaven, the justifying declaration of God, to every one who duly receives the rite, as our Saviour did; yet is manifestly inadequate to the proof, that the due performance of the rite, on the part of those who administer it, is necessarily accompanied by any spiritual communication. The analogy between baptism and circumcision, if it be established by sufficient scriptural authority, cannot prove that spiritual benefit is conveyed by the one, unless it be certain, that temporal blessings, correspondent with the promises of the elder covenant, were, in all cases, necessarily conveyed by the other. And, on a comprehensive



view of scriptural declarations and intimations, I dare not conclude that they afford sufficient proof of the connexion of baptism and regeneration, while the cautionary remark of St. Peter, that the "baptism," which "saveth us," is "not the putting away of the filth of the flesh, but the answer of a good conscience towards God," seems, at least, as much to separate them, as they are united in other passages; and while the asserted withholding of all spiritual benefits from one individual, who came to baptism without a due disposition, seems as strongly to imply, that *such benefits are not given, without that disposition*; as the conferring of them upon others, who possessed it, that, *with such a disposition, they are certainly conferred.*

The Scriptures having thus left me, as I imagine, without a specific answer to the question, I am reduced to the necessity of appealing to reason, and the observation of effects. The propriety of an appeal to reason and experience, if it could need authority, seems amply sanctioned by our Saviour's express reference to both: Why, even of yourselves, judge ye not what is right? and "the tree is known by its fruits." Here it becomes necessary to consider the two cases of baptism, as administered to adults, and to infants. When, therefore, it is stated, that the baptism of an adult is strictly contemporary with his spiritual regeneration, a doubt immediately arises in my mind, *whether this statement can possibly be correct.*—For it appears to fall into this dilemma: The person comes to his baptism, either with a due disposition, or without it:—the disposition, prerequisite for baptism, consists of repentance and faith; but these are evidences of no inconsiderable advancement of the soul towards sanctification, which could not have been made without a previous communication of the preventing grace of

God:—and, if he come without this disposition, it is certainly quite incredible, that God should accompany that form with any spiritual benefit, which, on the part of the person receiving baptism, can be only a solemn mockery, or a profane presumption. When, on the other hand, spiritual regeneration is ascribed to the baptism of an infant, no objection, indeed, can be made to the absence of a prerequisite disposition, which, except on some peculiar scheme, can in no case be expected; but if a portion of spiritual grace, and a proportionate improvement of the soul, be communicated to an infant in baptism, is it not reasonable to expect, that this improvement should be, in some measure, discoverable in its effects? It was imparted, independently of the will and moral agency of the recipient; and, therefore, the want of these seems to present no obstacle to its operation in those faculties which are not wanting. Every child is capable of love and dislike, and of a fretful and cruel, or a sweet and gentle, temper. Is it not, therefore, reasonable to expect that its regeneration would discover itself, by giving an amiable turn to the dispositions and affections? Or if, although imparted independently of choice and action, it be yet incapable of independent operation, may we not then expect to discover some trace of its existence, in a gradual inclination to truth and rectitude, as the recipient advances towards maturity? But it appears to be generally acknowledged, that a comparison of baptized children with unbaptized, *where they are not distinguished by other circumstances*, will not justify the indulgence of any such expectation.—There are, indeed, those who seem to confine the idea of infant regeneration to a change of relation and circumstances. But not to have recourse to any other argument, this idea, I conceive, can have no other foundation, than that, on which many

ancient fathers of the Christian church explicitly founded it; viz. that infants, dying unbaptized, are actually excluded from all hope of heavenly happiness;—a belief which few Christians in the present age, will be found to avow.

On the whole, therefore, in the case of adult baptism, although I feel no difficulty in believing it to be the appointed form for that public “confession” of the faith of Christ, which “is made unto salvation;” or which, when made with deliberate sincerity, places the person in a state of assured safety, as long as the rest of his Christian life shall be conformable to this its public beginning;—although I believe it to be the only certain entrance into that assured state, according to its divine appointment;—although I can readily consider it as the prelude to more plentiful communications of spiritual grace, and proportionate advancement in the spiritual life;—yet *I am utterly at a loss to conceive, how it can be co-existent with the beginning of that life, whose pre-existence, in however imperfect a state, it seems of necessity, and in all cases, to presuppose.*

So also, in the case of infant baptism, although I can cheerfully and entirely assent to it, as the public admission into the church of Christ of a person, to whom all necessary grace is ensured by the equal justice inherent in the very nature of God, and by his universal mercy, confirmed, (besides other declarations of it,) by him who “died for all;”—a person, also, to whom the co-operating privileges of a Christian education are, in some measure, ensured;—although I can, with equal readiness, assent to it, as the solemn and official pledge of a minister of Christ, given, in his name, and by his authority, to each individual child baptized, and to those concerned for its welfare, that this child does actually participate in the justification universally purchased by Christ, and that the spiritual

influence, necessary to its sanctification, will be assuredly communicated to it in due season;—and although I can, in this sense, most heartily adopt the consolatory declaration of our church, that “children, that are baptized, dying before they commit actual sin, are undoubtedly saved;”—yet I feel myself quite unable to conceive, how the baptism of an infant can be combined with a spiritual improvement, which, as it would seem to be universally acknowledged, never gives any distinguishing signs of its existence; or how the happiness and misery of an immortal being can be made to depend on the performance of a ceremony to which itself neither is, nor can be, a party.

CLEMENS.

To the Editor of the Christian Observer.

It is a melancholy circumstance connected with the revolutions of ages and empires, that many countries, on which the light of the true religion once shone, are now covered again with their original darkness, or with a feeble twilight that is scarcely better. The tendency to deterioration in every thing human is so well known and acknowledged, that the Christian world, especially, ought ever to be on their guard against the very first innovations, either in purity and sobriety of doctrine or correctness of discipline and conduct. The case of modern Geneva relapsing into a cold heterodox creed, furnishes an awful and conspicuous warning on the subject. The following facts have been just communicated to the public, and may be relied upon as authentic.

The Church of Geneva, as every person knows, was almost the cradle of the Reformation; and whatever may be thought of the *peculiar* and *exclusive* parts, either of the doctrines or the discipline of its illustrious Founder, was certainly long distinguished for its orthodoxy on all the great subjects in which



pious Protestants are agreed. How mournful a reverse has now begun to take place, may be inferred from the following circumstances.

The ancient catechism of Geneva taught expressly the doctrine of the Divinity of Jesus Christ. This catechism was withdrawn from the church some years ago; and its place has recently been supplied by another catechism, which maintains a guarded silence with respect to that important and essential doctrine.

In 1815, the company of pastors introduced into the churches of Geneva, a new version of the Bible; in the publication of which, they not only omitted the Confession of Faith of the Reformed Churches of France and Geneva, which had been prefixed to all their former Bibles, but made also many very important alterations in the translation itself; particularly in parts relating to the Divinity of Christ, to Original Sin, and to the personality and offices of the Holy Ghost. This version is still used in their churches.

These acts were followed by a rule passed so recently as May 3, 1817; by which all candidates for holy orders are required solemnly to promise, that they will abstain from preaching, in the churches of the canton of Geneva, on the following subjects:—On the manner in which the Divine Nature is united to the Person of Jesus Christ; on Original Sin; on the manner in which Grace operates, or on efficacious Grace; on Predestination.

This rule has been already twice acted upon:—a candidate has been refused ordination, and a minister prohibited from preaching, for objecting to subscribe to it.

Now though the mere circumstance of a limitation on the public, and perhaps intemperate, discussion of *some* of the points just alluded to, might have been conceived to have sprung from other causes than systematic heterodoxy in the majority of the

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company of pastors; yet the whole of the circumstances taken together can leave no doubt on the mind, that the Church of Geneva has essentially departed from the orthodoxy of its predecessors. Indeed, in point of fact, it is credibly stated, that of the twenty-five persons who constitute the "Company of Pastors," only five hold the orthodox faith; while all the remainder unite in opposing it. The important consequences likely to arise from this circumstance may be inferred from the consideration, that Geneva is a university in which young men from various parts of Europe, and particularly from the Reformed Church of France, are educated in theology; and that the professors are chiefly, if not exclusively, selected from the company of pastors. Far the greater part of the students have imbibed the doctrines of their instructors; and by them the evil, it is to be feared, will be extensively diffused.

The origin of this unhappy revolution of opinion may be traced to Rousseau; whose mischievous writings, while they excited in no ordinary degree the alternate praises and execrations of Europe at large, could scarcely fail to produce a powerful effect on his immediate fellow-citizens. Independently of other causes, a sort of perverted patriotic pride would naturally conduce to this result; though as Calvin was a great man also, *his* authoritative name and celebrity would doubtless tend to check the progress of the infidel opinions, or of those more plausible heterodoxies which are the half-way house to them. The consequence is, that the Genevese clergy are halting between Calvin and Rousseau; and, by the inconsistency of their real with their professed creed, have exposed themselves to the attacks of several writers, who have been lately engaged in a controversy which has arisen in consequence of the ordinance already mentioned. The attack

on the pastors is said to have been commenced by a young Genevese Minister who had attended some of Madame Krudener's religious meetings. His letter gave rise to the ordinance prohibiting the discussion of the topics just enumerated. Among other persons, a Scotch gentleman, who happened to be at Geneva, took up the cause of the young minister, and published several tracts explanatory of the Calvinistic opinions.— Another Scotch gentleman has since addressed a letter to the pastors accusing them of having deviated from the laws of their own church: on account of which communication they endeavoured, but as yet in vain, to procure his expulsion from the territory. This gentleman is now happily employed in superintending a faithful edition of the Scriptures in opposition to that of the pastors which has been already mentioned as mutilated and incorrect in many leading passages.

It is hoped that the publication of these statements may not be useless, either to the parties immediately concerned or to the Christian world at large, they are tendered for insertion. The spectacle of a once pure and

spiritual church denying some of the leading doctrines on which the salvation of mankind depends is at once a painful and a monitory spectacle. It is not yet too late for many of the leading individuals concerned in so unhappy a change to "repent and do their first works," and return "to the Lord that bought them." May this be their happy lot! At all events, their sad example will not be lost upon the members of our own scriptural Establishment if it more forcibly remind us to guard against the first recurrence of worldly temptation and philosophical pride; if it shew us how fatally easy it is to blend a highly spiritual and orthodox creed with an unrenewed heart, ready to swerve at the first evil suggestion; if it make us individually walk more humbly with our God; if it excite us to new activity and perseverance in our efforts for instructing the ignorant, confirming the wavering, and sending to all parts of the Christian as well as heathen world, that blessed volume which is the surest guide to a rising church, and the best preservative for a falling one.

A CONSTANT READER.

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## REVIEW OF NEW PUBLICATIONS.

*Letters addressed to a serious and humble Inquirer after Divine Truth, with a peculiar Aspect to the Circumstances of the present Times.* By the Rev. EDWARD COOPER, Rector of Hamstall-Redware, and of Yoxall, in the County of Stafford, and late Fellow of All-Souls College, Oxford. London: Cadell and Davies. 1817. 8vo. pp. 233.

WE not long since met with a recent publication, bearing this singular title, "The Duty of Controversy." Now whatever obligation we may be under to any gentleman who shall, in this

busy and turbulent age, find out, and lay with conviction upon our consciences a new duty, and such a duty, to perform; we feel no difficulty in pronouncing the obligation of the Christian world to be deep and large to any other writer, who should point out the true *spirit* in which controversy, if necessary at all to the followers of the lowly and pacific Jesus, ought to be conducted by them. And if, to precept on this important subject, such a writer should add the force of his own example, we should doubtless attribute a proportionable increase of weight to all he should advance. And if he should perform



the still additional service of laying a foundation for the abolition of all controversy, and if not of identifying all sentiments, yet at least of "uniting all hearts;" how much more indebted ought we yet to acknowledge ourselves to him for the exercise of so much charity and so much judgment. That Mr. Cooper is the writer to whom our acknowledgments, on the three several accounts mentioned above, are most justly due, is doubtless a sentence anticipated by our readers; and we are convinced that no candid or impartial reader of the "*Letters to an Inquirer after Divine Truth*," written by that well known and highly respected individual, will hesitate for a moment as to the justice of our verdict. Indeed, so strongly and favourably are we impressed with the admirable, and, we are ashamed to add, almost novel, spirit displayed throughout these letters on the several controverted points current in the present day, that we can scarcely forbear, by a small variation from the quaint title alluded to in our opening, to inscribe on our copy of Mr. Cooper's little volume, "*The Spirit of Christian Controversy*."

We are not aware of saying any thing that is unreasonable, though perhaps we may run counter to the judgment of many a youthful and conceited practitioner in that way, when we maintain, that controversy, particularly that respecting Divine truths, ought to be one of the last and most matured efforts of the advanced Christian divine. This, which to some appears the easiest, to us appears the hardest and most hazardous of all duties. So many and great dangers seem to us to environ the controversialist on every side; so many aberrations is he liable to both in temper and judgment; so likely is he to be misled by false lights and false guides; so much is he in danger of mistaking his first views of a subject for his best views of it, his illustrations for sound arguments, his

prejudices for demonstration, his poverty of information for clearness of conception—to which we might add a multitude of other mistakes, as the sober reader must be well aware—that we are convinced the blindness of many writers, and consequently their total unfitness for the office they undertake, can alone occasion their entering upon it. To judge by the productions of some persons, we should almost suspect this very blindness at once to the dangers and the duties of the controversialist to be amongst their most cherished qualities in order to fit them for the fearless exercise of their hazardous functions. We should suspect that not a few, warm in youthful zeal or something else bearing that name, dare not let the moment of action, as they deem it (and perhaps rightly according to *their* views,) slip by, and consign them over to the frost of age and the test of an impartial judgment, and consequently to the delay or defeat of their most promising schemes. Thus the weapon is wrenched out of the only hands which are duly qualified to wield it; the wary and experienced retire disgusted from the scene; and "fools rush in, where angels fear to tread."

The character and qualifications of the true religious controversialist—and here we cannot help it, if we are suspected of placing Mr. Cooper before us as the original of the portrait—are of a very different complexion. We should require such a person to be possessed of long and deep experience not only in the particular truths which it is his task to elucidate, but also in the whole range of Christian doctrine; and that too as bearing upon all the characteristic traits and essential properties, all the various modes and relations of that particular being, man, for whom these truths are intended.—His studies we should desire to have been as much conversant with men as with books. Truth would of course be his object; but not so

much truth in the abstract, in its metaphysical niceties, its literal or syllabic construction, as truth in its concrete and practical form, resulting from the common sense of mankind and standing on the verdict of many sound and competent heads, many feeling and well tried hearts. Human nature in every state, and in every stage of its progress from the lowest to the highest intellectual or moral qualities, is that never-failing test, to which all his conclusions would be brought. Hence we should greatly prefer a man who had mounted up in his theological career from the more ordinary and practical part of the profession to that which is speculative and controversial. We should give far more earnest heed to the deliberate conclusions of a thinking parish priest "full tried through many a varying year," than to the declamatory or at the best conjectural dogmas of a mere cloister or closet divine. We should, in short, desire some testimonial to the qualifications of our Christian moderator from the multitudes whom he had enlightened by his conversation, edified by his teaching, and corrected by his example. And if to the sentence of many candid and judicious persons impartially delivered, our own favourable opinion could be added drawn from the authentic source of his own published sentiments in the most interesting points of Christian piety and sound morality, we should then deem it no stretch of our candour, but perhaps a great temptation to our indolence, to leave much of the decision of existing controversies in his hands. We should think we saw in such a person neither the intention at all, nor the power very far to mislead those who put themselves under his direction. We should consider him as having been too long in the habit of sympathizing with the wounds of bleeding humanity, willingly to open and bid them bleed afresh.

His varied experience of life would render him, we should think, keenly alive to every possible mode of human opinion and human frailty;—and in consequence should conclude that his tone would be at once modest, tender, and firm; his decisions marked, but without bigotry; his concessions liberal, but without latitudinarianism. If such a person descended at all to the field of controversy, (and such persons but seldom do so,) we should believe it to be with the least possible mixture of those sinister views and feelings which he undertakes to correct. His sacrifice of private quiet to public benefit we should estimate at a large price: and in proportion as he had little left either to hope or to fear of a temporal nature from public opinion, we should attribute his endeavours to influence it to his disinterested regard for the honour of the Redeemer's kingdom.

Being persuaded we should on any occasion have said thus much upon the character and qualifications of the Christian controversialist, we will not so far anticipate the judgment of our readers as to make the direct application to the writer before us: much less would we so far wound Mr. Cooper's modesty, or obtrude on his far better employed and highly valuable time, as to consign to him, even in imagination, any thing like a dictatorship in the present disordered state of our religious commonwealth, on the score of any real or supposed approximation to the high standard we have here set up. We shall perform the far more acceptable and beneficial task of giving our readers the best view we can of the production at present before us, the intention with which it purports to have been written, the spirit which it breathes throughout, and the opinions it offers on some of the most interesting points of controversy which are under agitation at the present day.



"The design of this publication," as the author tells us in his preface, "is two-fold: First, to assist the serious and humble inquirer in his search after Divine truth; and, secondly, to promote the peace and harmony of the Christian church." (p. iii.) On the latter point, which has been deemed, he says, impossible and chimerical, only because we attempt too much, the following passage will fully expound the temper and scope of Mr. Cooper's most desirable undertaking.

"To entertain an idea, in the present state of human nature, of bringing all persons to an union of judgment and practice in religious matters, would be a speculation, which the experience of eighteen hundred years has proved to be visionary and absurd. Such an union the writer has no hopes of ever seeing accomplished. The utmost, which in his opinion can reasonably be looked for, is a union of spirit; such a union as results from a disposition to bear with the infirmities, prejudices, and ignorances of others; to tolerate a difference of opinion without regarding those who differ, with sentiments of jealousy and suspicion; to indulge mutual sympathies; cordially to co-operate in every good work; and thus to 'keep the unity of the Spirit in the bond of peace.' Such an union is the utmost which can be looked for: nor can any reasonable expectation be entertained that even this union will ever be universal.—The violent, the bigoted, the intolerant, together with all those who are governed by party-spirit and by an immoderate regard to the exclusive interests of their own religious community, will always dissent from an union so repugnant to their feelings and prejudices. But to hope that true Christians may thus unite in spirit and disposition; that all those who 'love the Lord Jesus in sincerity;' and have 'drunk of the same spirit,' may come to a right understanding on their respective differences, and love one another with a pure heart fervently;—this is surely no extravagant speculation, no wild, chimerical hope: for it is only to look for the manifestation of those fruits which true Christianity is capable of producing; and which, when left to exert its own native energies, it naturally will produce.—Such an union between such persons is a practicable union; for it is an union to which their mutual principles

spontaneously incline them: and therefore, the attempt to promote it is a rational attempt. Such, then, is the union which the author has in view: and if in attempting to promote it, he shall be made instrumental in bringing nearer together any of the divided sheep of Christ's flock, and in leading them more closely to combine against their common foes, his end will be in a great measure answered, and his 'labour not in vain in the Lord.' " pp. vi—ix.

The former design of this publication, namely, to assist the serious and humble inquirer in his search after Divine truth, *with a peculiar aspect to the circumstances of the present times*, may doubtless be considered its principal one, and a most laborious, but in the same proportion a most necessary, work of Christian charity. We are greatly disposed, it is true, and Mr. Cooper has well noticed it, to estimate our own difficulties upon any subject at a higher rate than they may fairly deserve in comparison with those of others, from the very circumstance of their being our own. We who are exposed to little or nothing more than the rude shock of conflicting opinions, can have no adequate conception of the trials arising out of the fury of heathen or worse than heathen persecutions. Yet if these more fiery trials are, for the most part, through the mercy of God, withheld from modern Christians, it is not to be denied that the very ease we enjoy, added to the insidious workings of mere speculative opinions, when left to their full operation on the human mind, may present to us many temptations to wander from the right path, by which our progress will be as much impeded as by the immediate obstructions of violence and tyranny. To guard against the malignant influence of each varying human error, the result of human depravity and weakness, is indeed no easy task to the incipient Christian; and to collect from the whole existing mass of contrariety

and folly an argument for doubting whether we shall begin to be Christians at all, is, perhaps the most obvious and fatal danger of the whole. It is, then, as far as human means can go, first to remove these doubts, and to reconcile the sincere inquirer after truth to Christianity itself, deformed as it is by the multiplicity of existing sects and parties, and then to lead him step by step along his treacherous path, and point out, amidst a thousand errors, "the truth as it is in Jesus," that Mr. Cooper has engaged in the present work. — He has chosen the form of letters to a supposed inquirer after truth, as being a sort of middle course, we presume, between the abruptness of dialogue, where the learner has half, and the dull continuity of essay where he has no part, of the argument. Putting every suggestion of consequence into the imagined letters of his correspondent, he replies to the whole, in a well-sorted and unbroken series of his own; of which the following general summary shews the contents: namely, two letters "on certain difficulties in the way of the serious inquirer after Divine truth;" a letter "on the distinction between essential and non-essential points in religion;" five letters "on the Calvinistic controversy;" two "on regeneration, and the controversy connected with it;" two "on Antinomianism;" one "on the visible and the invisible church of Christ;" and three "on the Bible Society."

We are persuaded no serious and inquiring reader, after casting his eye over these important contents, will think much of the trouble of accompanying us through a short detailed account, in succession, of the several subjects which they embrace; and on which we shall now accordingly enter.

Of the Letters I. and II. we have already, in a slight degree, anticipat-

ed the argument, in hinting above at the nature and magnitude of our own religious dangers at the present moment, compared with those of former times. We shall, therefore, only observe further upon these letters, that we cannot admire too highly the honest and intrepid avowal made in them of that spiritual agency, both evil and good, by which alone any difficulties in religion, and more especially those speculative and doctrinal difficulties to which we are at present exposed, can properly be considered, either as caused on the one hand, or permitted, and turned to good, on the other. "The tares amongst the wheat," afford one among many scriptural proofs of the existence, the agency, and the intentions of "the enemy." "The malice of Satan," as Mr. Cooper well observes, in the first letter, "in this instance, as in many others, defeats its own purpose." His interposition proves his existence: and his very attempt to resist and confound the truth betrays his conviction of its importance, and the fear which he entertains of its success. (p. 12.)

In the second letter, the Divine Spirit is, with equal ability, pointed out, both as to his operations and his intentions, in the *permitted* existence of those difficulties, those various and discordant opinions, which are shewn, throughout, to constitute our own peculiar trial. The letter contains some admirable illustrations of a text which has always struck us most forcibly, as if written in a spirit of prophecy for the very times in which *we* live:—"There must be heresies among you, that they which are approved may be made manifest among you." The illustrations in this letter tend to shew how wisely and surely, though slowly and imperceptibly, the existence of wrong and illegitimate religious doctrines is made to operate, as by a Divine Refiner, in the separation



of the vital and practical believer, from the insincere and unholy professor. But as these cases are severally and properly drawn from the very religious obliquities to which the succeeding letters are devoted, we shall not distinctly notice them at present. The reader will only have to observe, how each succeeding opinion, or set of opinions, as it is canvassed, will be found, as it were providentially, to bear upon the one great result above mentioned; that is, to act as a test and index to others, or to ourselves, of the real or the pretended, the practical, or the ineffectual religious principles under which we are living.

Having thus cleared the way before the sincere inquirer, by removing his first stumbling-block, arising from the existence of those diversities which we are compelled to behold in religious opinions; the third letter carries him forward to another important preliminary discussion: Whether, or not, absolute rectitude of religious opinion is essential to salvation: which again leads to another question; What are non-essential points in religion? and another, Are all controversies on these points unprofitable? If, of these three, the first two very delicate questions are not answered by Mr. Cooper, with all the distinctness that a *very* curious inquirer might be supposed to have wished, we are persuaded that they are met with all the fairness that candour would require, and all the fulness which wisdom would admit. The fact is, it is totally impossible to lay down the exact limits between a set of opinions which is sufficient, and one which is insufficient to salvation; and in defining what is vital and essential in Christianity, it is far easier to state what are the essential *ends* and *purposes* to be produced on the nature of man by this Divine Revelation, than what precise points in theory embraced by that Revelation will necessarily

or exclusively conduce to their production. Hence, "in reference to matters of faith," Mr. Cooper properly contents himself with observing:

"In any system of religion, adapted to the present condition of human nature, the great object which it would profess to accomplish must be to recover the soul of man out of its fallen state, and to restore it to a capacity for finding happiness in the service and presence of a just and holy God. Consequently, whatever truths such a system proposes, the belief of which it should prescribe as *absolutely necessary* to the accomplishment of this object, would be *essential truths*. They would be truths, an assent to which would be indispensable to the salvation of the soul. But such a system might also contain many other propositions, either plainly declared in it, or by deduction and inference supposed to be fairly derived from it; propositions, which, though in themselves abstractedly true, yet might not be insisted on as articles of faith. They might be truths, the assent to which would *not* be absolutely necessary to the accomplishment of the great object in view; and which therefore in this light must be justly esteemed and denominated *non-essential truths*." pp. 35, 36.

In defining the corresponding points of Christian practice, we find Mr. Cooper laying down as *essential*, in "addition to those universal rules of obedience which (as resulting from the natural relation between the Creator and his intelligent creatures) are of eternal and immutable obligation, certain other specific duties, as enjoined by Christianity, in subserviency to its general design." These, which "being prescribed by positive institution, are to us equally binding with the requisitions of the Moral Law," he instances in "the observance of a day of holy rest, the attendance on public worship, and the administration of the sacrament." Of those which, as being "left to the exercise of human judgment," "may be regarded, in reference to salvation, as non-essential," the instances alleged are, "the mode of conducting public worship; the peculiar form of church government;

the manner in which the sacraments ought to be administered." pp. 38, 39.

The superior distinctness with which Mr. Cooper lays down these latter classes may perhaps, though on the whole deserving approbation, yet serve also to shew the difficulty in which such questions are involved. For we doubt not that, under circumstances which might be specified, each one of his instances on points of practice might be made to change sides and become the contrary to what he affirms it to be.— Would he, for instance, *essentially* exclude from the pale of salvation such of our own church as, with Heylin and others, consider the observance of a day of holy rest no more obligatory on the Christian church than other fasts and festivals enjoined by it upon its own authority? Or would he necessarily shut out from hope all Quakers, who are brought up in the persuasion that *sacraments* are unnecessary, except spiritually and figuratively, and therefore never observe them? On the other hand, though forms of church government, modes of sacred ministration, &c. *may* be in themselves so far indifferent as not absolutely to tie the attainment of salvation to one form or mode, exclusive of all the rest; yet do not these very points become of *essential* consideration, when they are connected with a spirit of bigotry on the one side, or of schism on the other? Are not "divisions" on these very points sometimes essential proofs of our being "yet carnal!" And is it not absolutely necessary, that such views and habits be entertained with respect to the subject of church discipline and church union, as shall secure at least "the unity of the Spirit in the bond of peace?" We consider indeed the near connection, if not convertible nature, of things essential with things not essential, as the real ground on

which we must justify temperate controversy in the latter as well as the former. They have a mutual dependence; and surely the outwork must be earnestly defended, which, when occupied by the enemy commands the citadel.

Mr. Cooper having thus judiciously cleared his ground of preliminary questions, proceeds, in the five next letters to the first grand and never-ending point of debate in the Christian world, the Calvinistic controversy. On this important subject, particularly in connexion with Mr. Cooper's observations upon it, we scarcely know how so to shape our own, after all that has been advanced, and still remains to be said, as not to incur the blame either of saying too little or too much. We wish never to lose sight of the polar star which has hitherto presided over our track since the first dawn of our public life; namely, neutrality upon the questions at issue between *real* Calvinists and their opponents. At the same time, in recurring to the term "*real* Calvinists," we perfectly coincide with Mr. Cooper's preliminary remark in Letter IV.—

"There is scarcely any term, which in modern times has been so misapplied as this has been, and used in a sense either so indefinite, or so foreign to its original meaning. Instead of having been restricted to the peculiarities of the Calvinistic system, it has been applied to all those essential doctrines of Christianity, which Calvinists hold in common with other professors of evangelical truth: and many persons have been reproached with the name of Calvinists, whose opinions have had no nearer connexion with the exclusive tenets of Calvin, than those of the persons who cast the reproach. That this misapplication of the term may have sometimes originated from inattention, inaccuracy, or defective information, may be readily supposed: but that it has not at other times been studiously adopted with the express design of throwing obloquy on some offensive doctrine, or on some theological opponent, cannot be conceded without ascribing to the parties who have so misapplied the term, a



portion of ignorance, of which they could not reasonably be suspected." pp. 45, 46.

Further, we apprehend many sober-minded Christians will no less cordially agree with Mr. Cooper in the distinction which he makes in Letter V. between the *necessary* and *essential* doctrine of faith in Christ, and the *peculiar* doctrines of Calvinism.

"What, then, are those truths, which are *necessarily* comprehended in the general declaration of believing on the Lord Jesus Christ? It is obvious that such a belief includes two things,—first, a *conviction* of those evils, in a recovery from which salvation itself consists; and secondly, a *persuasion* of Christ's ability to recover us from them: in other words, a *conviction* of our misery as sinners, and a *persuasion* of the efficacy of Christ's mediation in our behalf. As without this conviction, we should never seek salvation at all; so without this persuasion, we should never be induced to seek it of Christ. Of what truths, then, do this conviction and persuasion *necessarily* comprehend the belief? Of the depravity of our nature, and of our guilt as sinners; of the Divinity, incarnation, atonement, and resurrection of Christ, in which the efficacy of his mediation consists; and of the energies and operations of the Holy Spirit, by which our recovery is begun and advanced, and our restoration to the Divine image and likeness will be completed. These, then, are *essential* truths, the belief of which is necessary to salvation. It does not appear possible, if we reject any of these truths, to participate in the blessings which Christianity proposes; and consequently with respect to all these truths, the Scripture is full, explicit, and decisive. It constantly interweaves them into every part of Revelation, and uniformly assumes them as established and fundamental truths, which no one who receives the Bible as the word of God, can overlook or disbelieve.

"But what shall we say of the Calvinistic tenets? Even on the supposition that they are scriptural truths, yet how will they stand the application of this test of their importance in the scale of Christian doctrine? Are the doctrines of personal election and final perseverance *necessarily* included in the general declaration of believing in the Lord Jesus Christ? Is a belief of these doctrines *necessarily* implied Christ. Observ. No. 191.

in that faith in Christ, by which we obtain salvation? For my own part, I can discover no implication of this kind: nor does the nature of the case, nor do the statements of Scripture require the admission of it." pp. 66—68.

Now without intruding on the reader any conjectures respecting Mr. Cooper's personal creed from the general complexion of the five letters under notice, any more than we consider it necessary to give our own, it is perfectly clear from the last of the above quotations, that *he* considers it possible to hold either creed without prejudice to salvation. In other words, we presume it to be his opinion, that without the operation of any worldly or sinister motives whatsoever, without the prepossession arising from passion, party, and other causes, which *are* prejudicial to salvation, a man *may* be led to either creed by the simple, rational, and pious perusal of the Sacred Volume. If this then be true, if this admission be fully made, and all the consequences from it duly and impartially considered on all sides; undoubtedly such an opinion will lay the foundation for the universal reconcilement and perfect harmony of all the various parties unhappily formed in the Christian church by this controversy. It will then clearly be conceded that the doctrines under consideration are not so placed in Scripture as to be necessarily and unerringly collected from it by all persons endued with the same portion of honesty and piety. The mind of the Divine Author will thence be strongly inferred, that no person should so exclusively believe the one, as to think the other side of the question irreconcilable with the same infallible authority.\* The Divine intention will thence be

\* We cannot of course suppose that any of our readers will so far mistake the line of our argument as to imagine that we are charging upon Revelation that contrariety of opinion which arises solely from the ig-

further augured, that we should not seek for absolute certainty upon so mysterious a point, but leave it amongst "the secret things that belong unto the Lord our God:" whilst this will make it also strongly probable that our comforts as well as our motives for conduct are intended to be sought from *other* sources, which *are* certainly and infallibly revealed. The assertion of either side of the question as the precise *truth*, to the exclusion of the other, will further become on this ground a very hazardous and highly responsible measure: and, at least, the admonition to examine our motives for embracing or professing the one or the other, will become a very appropriate substitute for the argumentative statements, on which either may be supposed to stand. On the other hand,

ignorance and prejudices of its fallible interpreters. We fully believe, that, however men may differ in their interpretations of it, Divine truth is in its own nature fixed and definite; and that to higher orders of intelligence, such as angels now are and men shall shortly be, the whole of the Sacred Volume exhibits one plain and consistent scheme relative to the high subjects under discussion—as far at least as it touches upon them. But this is obviously a very different thing from supposing that because the Scriptures are *in reality* consistent, and capable, *when rightly understood*, of but one fixed and infallible meaning, they must, therefore, necessarily in every case *appear* so to a being like man, compassed with innumerable infirmities both of the understanding and the heart. On the contrary, Revelation, though in other points like the sun diffusing light and heat and splendour in a world of darkness, may in this respect be compared to those planets which, though perfectly regular and uniform in their progress, *appear* to advance, stand still, or retrograde, according to the circumstances under which they are viewed. Why cannot we, then, in the one case as well as in the other, learn to attribute the difference of opinion to its right cause; and question our own powers of perception rather than the honesty of our neighbour's intention, or the unity and integrity of the Divine word?

to hold either without obtruding our opinions upon others, or to maintain a suspended judgment respecting them, will cease to be considered as a ground in *itself* either of censure or applause: it will be referred perhaps to the natural diversity of men's minds, or to their accidental circumstances; and the duty of all will stand out with pre-eminent and acknowledged force, to guard themselves and each other, not so much against the doctrinal system which either party may believe, as from the consequences to which, if improperly applied, it may lead. The principle of the Apostle, in things indifferent, will here be applicable in all its native and intended force:—"He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.....But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ."

These sentiments we lay before the reader as in our minds the fair result of Mr. Cooper's most Christian and *therefore* most conciliatory reasonings upon this important subject. His object throughout these five letters may be most confidently asserted to be contained in that one word, *conciliation*: and if the principal part of them may seem to be taken up in a kind of apology to his supposed correspondent for those who hold the affirmative side of the Calvinistic question, we do not think it is with any view whatever to inculcate the opinion, but merely to gain for it toleration.—That such men as Hooker, and Hall, and Beveridge, and Leighton, and Usher should have held the doctrines of personal election and final perseverance (Letter IV.) can surely not be without its weight, (even though *mechanically* counter-balanced by opposite testimony,) in gaining some *respect* at least



for the doctrines in question. That in the mind of the Calvinist, Divine predetermination *may* be thought *possibly* reconcileable to human responsibility, as two lines, parallel to appearance, may possibly meet, if infinitely produced (Letter V.) is also a concession justly due from his opponents: though we own in this case the illustration borrowed by Mr. Cooper from the actual reconciliation of the two apparently contending attributes of Deity, his justice and mercy, in the scheme of the Gospel, does not appear to be happily chosen, inasmuch as they are reconciled in Scripture itself, which is the very thing desired in vain of the other two opposing principles. At the same time, we admit it to be a fact which will bear the severest scrutiny in all ages, that Calvinism, such as Mr. Cooper defines it, has ever stood connected with many shining and sterling fruits of Christian holiness in multitudes of its professors. (Vide Letter VII.)

The following observation, connected with this fact, deserves the serious and deliberate attention of our readers.

"The fact is really this: The practical consequences, which appear to result from these doctrines, are not produced simply by the reception and profession of them, but by the state of heart with which they are received and professed. The seed, when it falls into good ground, will bring forth fruit. When the heart is really under the influence of the Spirit of God, then the Calvinistic doctrines, being received into a prepared and congenial soil, will be productive of good. They will aid the growth of every Christian temper and grace, and will tend to improve the tone and to exalt the standard of Christian practice. But where the soul is still a stranger to renewing grace, where the heart is still unoccupied by the Spirit of God; there the tenets of which we are speaking, being speculatively embraced by the understanding, and received into a mind unhumbled and unholy, will necessarily be productive of evil. They will be abused and perverted, and made instruments and occasions of sin." pp. 98, 99.

This observation we consider as capable of a very wide application: and certainly it is quite as true of the opponents of Calvinism as of its defenders. Let us look rather to the lives, tempers, ruling passions, and motives of men, than to those nice and perhaps accidental shades of doctrinal opinion, in which they may differ from each other; and, perhaps, we shall then have occasion to find that many are *acting* the *worst* Calvinism with the creed of Arminians, and not a few *acting* the *best* Arminianism with the creed of Calvin;—that many talk evangelically who think legally; while some talk legally who think evangelically. We are unwilling unduly to extend this article: we should otherwise have gratified our readers with an extract from Letter VIII. relative to what seems the conclusion of the whole matter in Mr. Cooper's as well as his correspondent's mind;—the former permitting it to be received as his opinion, that "a belief of the Calvinistic doctrines is not essential to salvation;" the latter, though professing himself an anti-Calvinist, yet owning that he is decidedly convinced his salvation must be entirely of grace. See pp. 109—111.

In passing on to Letters IX. and X. "on Regeneration, and the Controversy connected with it," we feel ourselves standing on different ground to that which we have hitherto assumed, having strongly, fully, and deliberately declared our sentiments upon the subject: and we must own, upon the whole, with Mr. Cooper, that in our opinion, "the point here in dispute is one of vital and essential moment; and which, with great propriety, may interest the feelings, and call forth the energies of all those, who would 'contend earnestly for the faith once delivered to the saints.'" Whilst, however, we say this, we desire not to forget, any more than Mr. Cooper has forgotten, the main object of

further augured, that we should not seek for absolute certainty upon so mysterious a point, but leave it amongst "the secret things that belong unto the Lord our God:" whilst this will make it also strongly probable that our comforts as well as our motives for conduct are intended to be sought from *other* sources, which *are* certainly and infallibly revealed. The assertion of either side of the question as the precise *truth*, to the exclusion of the other, will further become on this ground a very hazardous and highly responsible measure: and, at least, the admonition to examine our motives for embracing or professing the one or the other, will become a very appropriate substitute for the argumentative statements, on which either may be supposed to stand. On the other hand,

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for the doctrines in question. That in the mind of the Calvinist, Divine predetermination *may* be thought *possibly* reconcileable to human responsibility, as two lines, parallel to appearance, may possibly meet, if infinitely produced (Letter V.,) is also a concession justly due from his opponents: though we own in this case the illustration borrowed by Mr. Cooper from the actual reconciliation of the two apparently contending attributes of Deity, his justice and mercy, in the scheme of the Gospel, does not appear to be happily chosen, inasmuch as they are reconciled in Scripture itself, which is the very thing desired in vain of the other two opposing principles. At the same time, we admit it to be a fact which will bear the severest scrutiny in all ages, that Calvinism, such as Mr. Cooper defines it, has ever stood connected with many shining and sterling fruits of Christian holiness in multitudes of its professors. (Vide Letter VII.)

The following observation, connected with this fact, deserves the serious and deliberate attention of our readers.

"The fact is really this: The practical consequences, which appear to result from these doctrines, are not produced simply by the reception and profession of them, but by the state of heart with which they are received and professed. The seed, when it falls into good ground, will bring forth fruit. When the heart is really under the influence of the Spirit of God, then the Calvinistic doctrines, being received into a prepared and congenial soil, will be productive of good. They will aid the growth of every Christian temper and grace, and will tend to improve the tone and to exalt the standard of Christian practice. But where the soul is still a stranger to renewing grace, where the heart is still unoccupied by the Spirit of God; there the tenets of which we are speaking, being speculatively embraced by the understanding, and received into a mind unhumbled and unholy, will necessarily be productive of evil. They will be abused and perverted, and made instruments and occasions of sin." pp. 98, 99.

This observation we consider as capable of a very wide application: and certainly it is quite as true of the opponents of Calvinism as of its defenders. Let us look rather to the lives, tempers, ruling passions, and motives of men, than to those nice and perhaps accidental shades of doctrinal opinion, in which they may differ from each other; and, perhaps, we shall then have occasion to find that many are *acting* the worst Calvinism with the creed of Arminians, and not a few *acting* the best Arminianism with the creed of Calvin;—that many talk evangelically who think legally; while some talk legally who think evangelically. We are unwilling unduly to extend this article: we should otherwise have gratified our readers with an extract from Letter VIII. relative to what seems the conclusion of the whole matter in Mr. Cooper's as well as his correspondent's mind;—the former permitting it to be received as his opinion, that "a belief of the Calvinistic doctrines is not essential to salvation;" the latter, though professing himself an anti-Calvinist, yet owning that he is decidedly convinced his salvation must be entirely of grace. See pp. 109—111.

In passing on to Letters IX. and X. "on Regeneration, and the Controversy connected with it," we feel ourselves standing on different ground to that which we have hitherto assumed, having strongly, fully, and deliberately declared our sentiments upon the subject: and we must own, upon the whole, with Mr. Cooper, that in our opinion, "the point here in dispute is one of vital and essential moment; and which, with great propriety, may interest the feelings, and call forth the energies of all those, who would 'contend earnestly for the faith once delivered to the saints.'" Whilst, however, we say this, we desire not to forget, any more than Mr. Cooper has forgotten, the main object of

his whole work, which is to display a spirit of conciliation, to promote general harmony and good-will, and, if possible, to lay a foundation for the reconciliation of the most discordant parties who shall be found either desirous or capable of peace. We should, therefore, at all events, *here* decline a renewal of old hostilities, (even were we disposed towards them,) upon "regeneration, the spiritual grace of baptism," &c. &c. : and we shall much more gladly recur with our excellent author to the first principles, the "*ima fundamina*" of the controversy ; and, delivering with him an honest testimony on that point, we shall most cheerfully forbear from any personal application of our remarks to any one more than to another specific class of religious controvertists. Mr. Cooper had properly represented Christianity as "a system of religion, the design of which is to recover the human soul out of its fallen state, and to restore it to a capacity for finding happiness in the presence and service of a holy God." To this he as properly adds, in substance, that such a recovery and restoration imply a change in the spiritual faculties of the soul ; the extent of which change we shall estimate in proportion as we estimate the extent of the depravation which rendered it necessary.

"If, on the one hand, we think but lightly of the soul's spiritual depravation, we shall of course regard the change, which a restoration to its original condition implies, as slight and inconsiderable. But if, on the other hand, we look on the depraved state of the soul as amounting to a total extinction of its spiritual faculties, it is plain that, with these views, the change to be accomplished in its recovery will appear to be great and momentous." pp. 117, 118.

Now this change, he apprehends, in the meaning of all parties, *is* regeneration. Equally does he imagine that all parties ascribe it to the operation of the Spirit of God. But *some* annex this change necessarily and essentially and exclusively to the

due administration of the sacrament of baptism : *others* deny a necessary connection between the two events, but hold that regeneration *may* take place at the time of baptism, before it, after it, or not at all. This, then, being the *ostensible* ground of difference between the two parties now at issue on the question—and honest men on both sides seeming to collect their respective opinions alike from Scripture and the church—Mr. Cooper is led backward to a higher, and what he deems the *real*, ground of difference between them. We imagine his total view of this *real* point of difference may be summed up in one important question—"Which of the two opinions respecting the dependency of regeneration on baptism is congenial to the more extended views of the nature of the spiritual change signified by it, and which to the less extended view of it?" The answer implied by Mr. Cooper is most obvious. Those who think a little and an easy change of natural character sufficient to the purposes of religion, will find no difficulty in supposing it to take place at baptism : but in proportion to the supposed extent and difficulty of the regenerating change from sin to holiness, will be the slowness to believe that it *has* taken place universally at baptism.\* To use Mr. Cooper's own words,

"The real, but concealed, object of this controversy has been the nature of true re-

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\* We are aware that the doctrine of congenialities and affinities, though very admissible in chemistry, is of very slippery application to the science of theology. As a proof of this may be alleged the simple fact of an attempt lately made, *invidiâ causâ*, to charge the *opponents* of a doctrine which necessarily ties regeneration to baptism, with a leaning to Calvinism. Now it appears that the very father of genuine Calvinism, St. Austin, has spoken most strongly in a way to favour the opinion of a necessary connection between regeneration and baptism : whereas Burnet, to select one name only amongst a host of modern



ligion. Its spirituality has been the actual matter in dispute. The doctrine of baptismal regeneration has been viewed with jealousy and resisted with vehemence, because in the opinion of those who have thus opposed it, the practical tendency of the doctrine is obviously not only to lower and degrade the spiritual standard of Christianity, but in fact to alter, and even to destroy, its peculiar nature, character, and objects. For if (as the advocates for this doctrine contend) that renovating change, in which the soul's recovery from its natural depravation consists, uniformly takes place at baptism; then it follows, that every baptized person is naturally capacitated for participating the duties and pleasures of true religion. But great numbers of those who have been baptized, evidently shew that, notwithstanding their supposed change, they are still as 'far gone from original righteousness,' and as much 'alienated from the life of God,' as those who have not been baptized. To maintain, then, this doctrine, to insist that this change—a change which still leaves the subjects of it in such an evident state of incapacity for true religion—is the whole of that spiritual renovation which the soul requires, is, in the opinion of the opposite party, to inculcate very low and defective notions of what religion really is; and, in fact, virtually to divest it of every thing pure, elevated, and spiritual." pp. 124—126.

If, as Mr. Cooper well observes in continuation, the advocates for baptismal regeneration mean a change of some other kind, and not that which restores to the soul its spiritual fitness for seeing and serving God, then the opposing party will withdraw from the combat, and leave their antagonists in quiet possession of their opinions.

An obvious exception against all this from the mouth of an objector, is well put by Mr. Cooper into the

*Arminians*, is a most strenuous opponent of any such necessary connection, and considers it a vital principle of Protestantism to deny it. If, then, *affinities* are to be mentioned at all, the true statement is that already alluded to, of an affinity between the higher views of spiritual religion, and a denial of its necessary and universal attainment at the moment of baptism.

supposed reply of his correspondent at the beginning of Letter X.

"You accuse me with having 'passed a sentence of condemnation in my last letter on all who espouse the doctrine of baptismal regeneration, and with having represented them as persons destitute of all spiritual religion.'" p. 129.

The answer of Mr. Cooper is equally perspicuous and conciliatory. He states, that his aim is not to strike at *men*, but at *principles*; that he certainly considers the opinion of baptismal regeneration as naturally connected with lower views of spiritual religion; but that still many persons possessed of those views,

"widely as they may appear in these respects to differ from such as maintain the higher standard, are in reality far more remote in sentiment from those who reduce Christianity to a mere composition of forms, ceremonies, and ordinances, totally destitute of life and vitality.

"And this is one peculiar feature in the present controversy. Many of the persons, now engaged in opposition to each other, really approximate much nearer in their opinion than several of those, who are ranged on the same side. For even they who admit the lowest degree of spirituality in religion, must have far more community of feeling and interest with those who contend for the highest, than they possibly can have with such as virtually exclude all spirituality." pp. 130, 131.

That none but such as virtually banish all spirituality in religion are by our author excluded from his wide pale of Catholic unity, must be obvious from the foregoing quotations. We cannot, however, refrain from giving one passage more, which will prove his acquaintance with that somewhat curious and perhaps widely disseminated opinion of a Divine seed being implanted in all at baptism, but in many subsequently neglected, and suffered to lie dormant and unproductive.\*

\* See Vossius "de Baptismo," and others.

"In answer to this statement, I would ask, from what cause has it arisen that this divine seed has experienced in these persons so much inattention and neglect, so much opposition and resistance? Has it not been from the prevailing indisposition of their heart to spiritual things; from the soul's predilection to the works of the flesh, and to the pomps and vanities of the world; in other words, from the depravation of its spiritual faculties, from its natural incapacity for participating the duties and pleasures of true religion?" pp. 134, 135.

Then, supposing this admission to be made by a person seeing the necessity of some real spiritual change, the inference, according to Mr. Cooper, is most plain,

"that in these persons the soul has not been really and radically changed; the depravation of its spiritual faculties still continues; and consequently the operation wrought in baptism was not that spiritual renovation, which the opposers of baptismal regeneration have in view, when they talk of 'the new birth.' That operation, whatever it may be, must evidently be something very distinct from this spiritual change; something, which its advocates will surely not deem an object worthy of serious contention, when they consider, that at the best, even on their own admission, it leaves the soul still under its prevailing indisposition to spiritual things, still under its natural incapacity for true religion." p. 136.

The conclusion brings us to the place whence we set out: that by such advocates for baptismal regeneration is meant "a change of *some other kind*, and not *that* which restores to the soul its spiritual fitness for seeing and serving God," and consequently, as before, that they may hold, unmolested by their antagonists, their own idea and explanation of the *term* regeneration.

To conclude this matter shortly, (for other subjects press forward to our notice,) we are not willing quite to assent to the closing remark of Mr. Cooper, in speaking as above of persons differing about baptism, and yet neither of them asserting that the

change there effected is *real* regeneration, in the sense of real conversion of the heart to God, that "the only real ground of difference between *these* parties is the *degree* of spirituality to which the standard of true religion should be referred." (p. 137.) For if baptismal regeneration be once considered as distinct from the spirit of vital religion afterwards to be attained, then we apprehend it may be consistently held to take place uniformly at baptism, even by those who hold also the strongest views of that spiritual religion subsequently necessary to the soul. It is only to those who maintain that *no other* spiritual change, *except* that which accompanies baptism, is necessary that we apprehend Mr. Cooper's remark fully applies. The former characters certainly differ from their opponents, as to "the *degree* of spirituality to which the standard of true religion is to be referred." Yet even them we would place in a far different rank from the others, who deny all internal spiritual conversion of the soul whatever, either at baptism or subsequently, ("as the manner of some is,") and most cordially would we invite them, with Mr. Cooper, to join hands with the advocates of a still higher spirituality in religion, and

"mutually laying aside their contentions and jealousies, draw near to each other in Christian fellowship and love. 'Keeping the unity of the Spirit in the bond of peace,' let them combine their force against the common enemies of both, against those who would spoil Christianity of its highest glory and excellence, the internal beauty of holiness. Against adversaries like these let their united zeal and activity be exerted: nor let them suffer any lesser differences among themselves, by disturbing their unanimity, to weaken their efforts in the common cause, or to excite a suspicion of their countenancing an interpretation of Christian truth so erroneous and destructive as that which many of the advocates of baptismal regeneration are evidently attempting to establish." pp. 139, 140.



If in discussing the two preceding questions of Calvinism and baptismal regeneration, as stirred within the pale of our own Establishment, we have been forcibly reminded of the patriarchal admonition, "Sirs, ye are brethren, why do ye wrong one to another?" with what feelings must we enter on the third direct subject of Mr. Cooper's letters? How are we to follow him into a discussion which must now be carried beyond the limits of our own church; and which has added to our many heavy, and, if we may allude to recent events of a very different kind, aggravated sources of national disquietude, one which touches upon the great foundation of all national prosperity and piety—namely, unity in sentiment, we will not say with respect to particular doctrines of Christianity, or to particular modes and forms of Christian worship, but with respect to the very ground and principles of all morality and social order. The source of disquietude to which we have now to allude, is one which has unfortunately for some time divided the opinions, if not severed the hearts, of many, between whom the recognition of some common principles, and those the best and purest principles, of Christianity, and fairly, as to appearance, adopted and acted upon, had promised a lasting union. And this estrangement gradually proceeding till it had reached a point which rendered it utterly inconsistent with the largest and most liberal principles of our truly Catholic Church, has at length led to an unexpected separation in church communion, of which it is difficult either to suggest a cure or to foresee the final result.

Such is the nature and effect of that rising spirit of Antinomian error, to which Mr. Cooper has devoted his eleventh and twelfth letters. The first of these he has properly opened by observing—

"Any system of religious doctrine which tends, in its practical consequences, to lower the standard or to narrow the extent of moral obedience, is a species of Antinomianism. But the system which we particularly understand by this denomination, consists in such a partial, perverse, or unguarded statement of the doctrines of grace, as tends to establish the conclusion, that Christian privileges may be separated from moral duties; or, in other words, that the practice, and temper, and spirit, which the preceptive parts of Scripture enjoin, are not indispensably requisite, either as an evidence of our faith, or as a qualification for our admission to the privileges and enjoyments of piety. It is a system, which, professing to release the believer in Christ from the necessity of personal holiness, and an individual conformity to the image and will of his Creator, virtually 'makes void the law;' and, under the pretence of promoting religious liberty, opens the flood-gates to every species of vice and immorality." pp. 141, 142.

So important and so instant do we consider the danger here alluded to, and such is our opinion of Mr. Cooper's excellent judgment, that we should be far from asserting that he has spoken too strongly upon it. We are nevertheless inclined to hint that a somewhat different view of it from that which he has taken, or at least something still added to all he has advanced, might have further promoted the great end we should never lose sight of, that of carrying conviction to the breasts of those, whom of all others the question most awfully concerns. He has, in the first of these two letters, enlarged upon the fearful subtlety of attack manifested in this new attempt of the great enemy upon the souls of men. He has, in the second, as cogently enforced his views of the immense practical evils likely to arise from the diffusion of this mischief. But he has not in either letter really traced up the evil to its source. He seems to have felt himself on tender ground; and if either the opinions themselves, or the principles on which they are held, are distinctly characterized, which

we do not altogether think they are ; we certainly do not seem to find the very strong line of demarcation laid down, which we think the subject admits, between these strange doctrines, and the orthodox profession of genuine vital Christianity. In making these exceptions, we feel we are discharging the first duty we owe to the public, that of strict impartiality ; and we doubt not that Mr. Cooper, respecting whose pages, in general, we unfeignedly acknowledge our incompetency either to add to them with effect, or to take from them without loss, will excuse us if we, on this occasion, should a little intrude into his province by a few further observations of our own, upon the errors under consideration.

Antinomianism in its largest sense, as a contrariety and dislike to the holy law of God, is as old as the fall of man. From the moment in which our first parents ate the fruit of the forbidden tree, "the carnal mind" became "enmity against God ;" and from that time "it was not subject to the law of God, neither indeed could be." Under the unhappy influence of this carnal mind, various have been the devices of fallen and corrupt man in all ages to get rid of that which is its greatest burden, and which, indeed, it has *naturally* become unable to fulfil. The substitutions of superstition through every age and country of heathenism, in the place of obedience to the moral law of God, are sufficiently known. Under the Jewish dispensation, substitutions for "the weightier matters of the law," a little more creditable, but substantially the same, and in effect far more guilty and inexcusable, were devised by many sects, especially the Pharisees and the Sadducees. A strong similarity to Jewish devices was afterwards perceivable in the institutions and doctrines of Popery. In all these several cases, *the religion of human nature* clearly took its stand, and operated to one common

end, the abolition of the moral law of God as binding on the conduct and the consciences of mankind. But after the light of reason and common sense had joined with the rising beams of Gospel truth, in dispersing the darkness of these forementioned ages, and their accompanying superstitions, human nature felt great difficulty in contriving new devices to shake off the obligations of the strict, unerring, undeviating law and will of God. A resource was at length discovered in that too common and palatable doctrine of a mitigated law. The world at large, without any very distinct views of the real nature of the doctrines of Divine grace, easily assumed a general dispensation from all strict obedience in the newly-promulgated notions of the mercy of God, and the sacrifice of Christ. Here the great and heavy guilt of man was at once understood to be washed out : every further deviation from the law of God, such as each individual could excuse or palliate under an idea of the general weakness of human nature, seemed to be perfectly atoned for ; and no necessity appeared to be left for obedience beyond such moral precepts as convenience permitted, habit tolerated, and society prescribed. Such is to this day the practical Antinomianism of a large mass of "those who profess and call themselves Christians."

But in the mean time a smaller and more considerate class, struck with the radical inconsistency of such a notion, which indeed shrinks into its original nothingness at the very touch of Scripture, perceived clearly that on any consistent scheme whatever, salvation must be either wholly by the law, or wholly of grace ; and some of these, under the still remaining influence, more or less operative, of "that fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam," boldly resolved to get rid of *all* obligatory obedi-



ence to the law of God, whatsoever; and to urge their claim to entire exemption from the moral code, upon a supposed general or personal interest in that Saviour, "who is the end of the law for righteousness to every one that believeth." Now, though strange to say, it is nevertheless certain, that a portion even of *these* persons intended by this nothing more than to exalt, as they supposed, more fully the grace of God, and to free themselves from what they deemed a very heavy burden, namely, a conscience always charging them with a high degree of guilt and obliquity, after their utmost and truly Christian endeavours to fulfil from the heart the whole law of God. These persons, aiming at a state of mis-called peace, wholly incompatible with the promises and examples of Scripture, as well as with the state of our fallen nature, unhappily gave the tone to a mixed multitude, and most heterogeneous mass of less pure professors of religion, who were ready to seize *their* unguarded and untenable positions, as strong ground for the indulgence of all their *own* worst and most licentious passions. Under the banner of these false principles, it is most clear, the greatest excesses were committed, to the disgrace of all religion, in the early part of the Reformation: and, surrounded by a set of deluders and deluded in this country, Cromwell, an Antinomian in the worst sense of that term, was seen, by the help of these principles,

To wade through slaughter to a throne.

The Familists, amongst other obnoxious sects of those ill-fated times, were known to hold the precise sentiment so well suited to these Antinomian schemes, namely, that the sins of the elect are pardoned from all eternity; that sins alter their character, when committed under such and such circumstances, &c. &c. And whilst this Antinomian-  
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ism is so far worse than the ordinary species of worldly Antinomianism, as it proceeds upon certain fixed and definite, though erroneous, principles of religious faith, it has continued to perpetuate itself, and to rivet itself faster on the mind by two feelings most congenial to our unhappy nature, a spirit of enthusiasm, and a spirit of independency.

Very far be it from us to use these terms in any sense that would seem to reflect, even in thought, on that right of private judgment, and that free exercise of conscience in all religious concerns, which have been so fully recognised in this enlightened country. But we expect still that rational persons on all sides will allow, that laws and immunities, and civil privileges, cannot alter the inherent nature of things. Though every man in this thinking age and country is allowed to think just as he pleases without molestation or inquisition, yet this can never prove that some men do not think enthusiastically; nor though we may *legally* divide and subdivide as much as we please, into sects and parties, does it follow from hence that the spirit of division and schism, or proud independency, is not still an evil.—Enthusiasm may be defined to be that state of mind in which man chooses to believe just what he pleases, on any evidence, or no evidence as it may happen to suit him; and by that independency which alone we reprobate, we mean a determination to hold that belief, in spite of any reason or argument that may be adduced on the strongest grounds against it, and at the risk of all harmony and agreement between the several members of Christ's mystical body.

These are the two great master principles which we see at work in much of the mischief both of our own and other days, and grievously exemplified in the history of most parties, as well as that of the Antinomian. We might even exemplify

them in the opposition made to that excellent institution, the Bible Society; to which we shall have presently, and in the last place, to turn the reader's attention.

But our particular business is with the Antinomians, and especially those of the present day. In contemplating this class of persons, who can fail to observe the operation of these two great principles in most, both of their public speeches and their private transactions? The great thing to be got rid of, is the obligation of the whole Moral Law. With regard, indeed, to its not being a covenant of works to the Christian, by the fulfilment of which he is to be saved, we are quite agreed: but is it a rule of life necessary to believers? Here they answer, No. Is it to be kept or not, precisely at our own option? Not this either.—Some will even venture to recommend it to be kept; and we sincerely hope that all wish it to be kept, and even wish to keep it. But where is the obligation to observe it? Evidently, on their system, no where. They are released from the fancied burden of an obligatory law; and are resolved to imagine that this is "the liberty wherewith Christ hath made them free." To maintain this notion of *their own*—for that it has ever been the notion of the Church of Christ, as distinct from themselves, they never profess to believe—they have now recourse to what, on any other subject, would not be considered even the semblance of reasoning, and which, when applied to the holy Scripture, we fear to designate by its proper name. Every authoritative moral precept, both of the Old and New Testament, bearing obligation on the face of it, is explained away: and we leave the uninformed reader to guess the weak evasions by which this, in an innumerable multitude of cases, is attempted. But we can only assure such a reader, that after he has strained his imagination to

the uttermost, he will scarcely come up to the reality of some of the comments which have been repeatedly offered to justify these innovating opinions. We forbear to mention them, out of unfeigned respect to the subject, to our readers, and, we must add, to ourselves and the mistaken, though often well-meaning, persons who make them. But we are persuaded their opinions, when fully developed by themselves, will serve as a warning-beacon to all those who might be in danger of the same errors, even to the remotest generations.

We do not understand that these opinions go to the length of pleading direct inspiration for such views of the Gospel, though we must say they are so little founded on reason, or the plain text of Scripture, that such a presumption would be the only plea for their indulgence. We have reason to believe, indeed, that the assurance of our own personal election to salvation, *without any evidence but that of believing it*, is an opinion not unfrequently coupled with the preceding views. Indeed, such a notion *can* have nothing but a supposed, though unauthenticated, revelation to support it. If we except this opinion, which, among those who allow of assurance of salvation without evidence, *ought*, in consistency, to be an universal one, we are not aware that any very fixed or uniform course of doctrine is promulgated upon the plan in question. We are confident that no settled scheme, whether of doctrine, discipline, or rites, was held by the numberless named or unnamed sects, which stood on this same foundation, towards the period of the Reformation. And, we further believe, that where doctrines stand upon the ground of what is properly called enthusiasm, that is, on personal conviction and feeling independently of real, scriptural, admitted grounds of proof, there it is impossible there should be complete harmony: or,



indeed, that any two should be able to make their peculiar suggestions coincide, so as to admit of thorough Christian and inter-congregational communion.

With this agrees the entire spirit of independency, which we have marked as the other peculiar characteristic of the system under discussion. To say that it is incompatible with the forms, and what the world calls *legalities*, of our own national church, is saying little indeed. To suppose it reconcilable with Presbyterian severity would be still more absurd. Even the laxer arrangements of a church professedly independent can scarcely be admitted.—Nor can we be at all surprised that such a system should mutually disown, and be disowned by, every orderly denomination of Christian doctrinists whatsoever, when we do not find, that among its immediate friends, there is any regular correspondence and symmetry of plan.—Each person must, in fact, follow the imaginations of his own heart; each must be so clearly independent of all control, as not to feel the pressure of a tie light as air on his unfettered movements. There must be no surrender whatever of this supposed Christian liberty at the will or suggestions of another. Not the wisest and most settled maxim of prudence, which age and experience, and even acknowledged piety, can suggest, must be adopted; unless it meet with the most free, voluntary, and almost spontaneous approbation of our own fancy. The freedom, in short, from the law, must be a freedom from every thing that might lie with a sensible weight on the most morbid conscience, or most distempered and inflamed imagination.—“The very grasshopper is a burden;” and entire peace is only to be obtained by entire individuality, as to every article of faith and practice. That such a system may lead to peace of a certain kind, we have no doubt; but that it is the promised peace of the children of God, we

have the utmost reason for strongly doubting, and, indeed, entirely disbelieving. We believe from the heart, and we speak it with fear and trembling, “even weeping,” and with a conviction, that “we must all stand before the judgment-seat of Christ,” to account for what we think and write on these awful subjects; that it is a peace, against which the Word of God sets its strong, full, most intelligible authority. It is a peace, to which we are fully persuaded the breast of the Apostle was a perfect stranger, when he wrote the words, “Though I be free from all men, yet have I made myself servant to all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without law, as without law, (*being not without law to God, but under the law to Christ,*) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.”

By thus tracing these Antinomian errors, as we have feebly attempted to do, one step higher than Mr. Cooper has done, we humbly think many beneficial objects may be attained. To those who hold them, we think the door of conviction is opened somewhat wider, if, as we sincerely pray they may be enabled to see it, by having set before them more plainly those common feelings of our corrupt nature through which they are led (in many cases, perhaps, unwittingly) to get rid of the painful obligation of the holy law of a holy God, or the equally holy precepts of a holy Saviour. On the other hand, the discussion will have rendered them the justice of distinguishing between those, if any such there be, who do this with a direct, if not avowed, immoral intention in view; and those whose *intentions* lie quite

another way, but who are warped by an undue anxiety after a fictitious peace, or by a mistaken zeal (often, perhaps, however unsuspectedly, bordering on spiritual pride) of preaching a purer Gospel than that professed by the most exalted Christians of other denominations. At the same time, we humbly imagine, it will make more manifest to all parties, except, perhaps, those who have most need of the monition, the *real* source from which this desire to shake off all obligation to the law of God often proceeds. We think it will have been made to appear that they are in pursuit of a rest, a peace, a self-complacency, but too congenial with weak and erring nature, yet wholly incompatible with the bracing, quickening, and stimulating principles of the pure, unperverted word of God. We earnestly desire further to make our feeble remarks subservient to shewing the tremendous danger of weakening, in the smallest degree, in the minds of any persons, their sense of obligation, already naturally too weak, to lead a holy and godly life. We unfeignedly believe that many who play unconsciously on the edge of this awful precipice, are themselves operated upon, though they do not know it, by the very sense of obligation which they forbid to others; and are really kept from the practice of sin, by a holy dread of its consequences, and an abhorrence of its nature, and by all those mingled and influential motives of an enlightened conscience, which, notwithstanding, they more or less decline to enforce upon their hearers. At least, if this be not the case, we are perfectly confident they will not long be kept out of the practice of sin at all: and the fruits of an ungoverned temper, the declining duties of the closet, and all the necessary accompaniments of neglected or careless self-examination will be amongst the first symptoms of their spiritual fall. We do not say how far the divisions already

introduced into the church of Christ may be amongst these symptoms. But this we are bold to say, that in proportion as the principles in question become more extended, their baleful influence will be more fully felt, and as far as the preachers of them shall succeed in shaking from the minds even of persons once promising better things, and still more of the *generality* of their hearers, all sense of obligation to do the will of God revealed in his holy commands, except what results from the undefined feelings produced by *their* notion of "free justification;" so far will the commands of God not be practised; so far will the love of present sin predominate over the sense of gratitude for mercies received and past; and so far will future impunity, according as it is believed, lead to present and vicious indulgence.

We are, in these remarks, conscious of returning to the ground on which we had for a moment parted with Mr. Cooper. In treading further in his footsteps we shall only add, that we by no means think he has overstated the danger resulting from this subtle device of our great foe. We think his twelfth letter particularly worthy the notice of the parties concerned, if they are not wholly reckless to all the consequences which *may* result from a course of doctrine and practice which they think they *must* pursue. We willingly give, as a specimen of Mr. Cooper's discriminating as well as cogent and affectionate remarks, one paragraph from this letter, which must close our reference to the subject.

"And now observe the injuries which hence result to the church of Christ. A needless separation is produced. A new schism is effected among the real members of Christ's body. An alliance, strange and unnatural, is formed between two parties, in whom there is no one single point of real congeniality; between the children of darkness and the children of light; between those who dishonour and degrade



the Redeemer, and those who seek to honour and exalt him; between those who allow and tolerate, and encourage sin, and those who cordially renounce and hate it. For such is still the case with even these deluded people of the Lord. They have in their heart a seed of holiness, which, in spite of the defiling tenets which they have embraced, still preserves them from utter contamination. By the energy of the divine principle still remaining in them, they are mercifully kept from the practical abominations, to which their new system of doctrine naturally leads. But though saved as it were by fire, they yet suffer much loss. They have not united themselves to these dangerous associates without having contracted some of the evils to which such an union must necessarily expose them. They have lost that simplicity of character which they once had, and which, so long as they retained it, was one of their brightest ornaments. They are no longer those humble, plain, unassuming, and retired Christians which they once were. They are become forward, bold, and confident. Puffed up with self-conceit, and raised in their own opinion to a superior point of spiritual elevation, they contemptuously look down on those faithful servants of the Lord, whom they once respected and admired, and with whom they formerly walked in Christian friendship and communion. Of these they now speak in terms of disapprobation and disrespect; as if all light, and wisdom, and knowledge, and experience, were confined to themselves, and to be found in their views alone. Thus they disfigure the face of the Christian church; subject both it and themselves to much reproach; and lay up in store for themselves hereafter a bitter portion of self-condemnation and remorse, whenever the Lord, in mercy, shall bring them to soundness of mind, and, by humiliation and repentance, shall recover them from the error of their way." pp. 161—163.

Time will not allow us to accompany Mr. Cooper through Letter XIII. on the Visible and the Invisible Church of Christ; and we shall therefore, only remark that the same plain line of common sense, the same experienced maxims of advice, the same tone of conciliation, meet us here as in the former letters. He has not attempted any of the refinements of elder and more

speculative times, upon the exact definition of one visible church as distinguishable from another visible church, with the intricate monosyllables *true* or *false*, mutually, as it may be, hurled at each other. He has described in few words one great visible church of Christ upon earth, known by a belief more or less pure in Jesus Christ, and amidst numerous divisions and distinctions of its own, separated by that belief from the surrounding mass of Jews, Mahometans, and Pagans. With equal conciseness he has described the invisible or true "holy catholic church," as consisting of such only of the others as with an holy service and a religious faith, "worship the Father in spirit and in truth." The practical point, aimed at by Mr. Cooper in this distinction, is to justify that stricter species of public or private exhortation, which, after all, gives rise to the great quarrel of the world against their more "righteous" neighbours, and of which the object is to call men already belonging to the visible or outer pale of the Christian communion, into the inner circle of vital and spiritual believers. We should have much pleasure in extracting largely from Mr. Cooper on this head; and consider the Christian world much indebted to him, were it only for the clear manner in which he makes this forcible and necessary species of exhortation, stand aloof from all party notes of distinction; and shews it to be the express duty of the minister of Christ's Gospel, whatever be his peculiarities, to set this line, offensive as it is, between the nominal and the real Christian, plainly, palpably, and broadly, before the eye and the conscience of every one of his hearers.

But we must proceed to the last three letters in this highly interesting little volume, and which are on the never-ending subject of the Bi-

ble Society. Our hearts sicken, we own, and our pen droops at finding ourselves once more compelled, even though transiently and in Mr. Cooper's company, to view this matter in a controversial light. But for the unaccountable pertinacity displayed in certain quarters, whose periodical tales of wind and fury we presume gain the Society fully as much support as she loses by them, we really should have thought all opposition at an end. Our impatience has, perhaps, too eagerly led us to anticipate the universal reign of common sense upon this head.—We thought experience would have fully done its part; and if reason could not, we had hoped that fact would, long before this time, have convinced the most dull, that the Bible is a Bible still though given by Dissenters, and a book good and true though circulated by a society in which they have a voice with Churchmen. We had built something upon the extraordinary and well-attested beneficial effects known to have flowed even from these *hated* Bible Associations for supplying the *lowest* orders with Bibles at their *own* expense, in Spital-fields and the borough of Southwark. That no arms had been detected in the several Bible Society depositories in the country, during the late alarms of treason and rebellion, we thought must have struck a favourable surprise into the breasts of some great demonstrators. Reports from abroad we had always continued to hope would gradually work their way, with facts at home, in convincing all candid persons, and silencing the theorists. We thought, before now, these last must have been positively as much shamed out of their speculations as the followers of Des Cartes out of their imaginary vortices and "hirlings in the air." But the stubborn evidence of facts still convinces us, from time to time, of the prematurity of our conjectures.

"They tell me," lately observed an aged and acute prelate, "that there are enemies to this Society; a fact which, if I had not heard on undoubted authority, I could not have believed." Now, but for symptoms too intelligible to be misunderstood, we should have supposed those enemies confined to a few misled, but harmless, persons still toiling on, after repeated confutations, under an influence, something like that already alluded to, of an enthusiasm that is determined never to be persuaded, and an independency, which consigns the highest authorities both in church and state, who happen to oppose its views, to one indiscriminating mass of fools and knaves.\* But deeper observation convinces us that this treatment of the friends of the Bible Society, high and low, by its enemies, is not the mere effect of a transitory mania confined to a few persons, of no great importance either for rank or influence. On the contrary, Mr. Cooper leads us to consider the subject in a most serious aspect.

In his second letter on the Bible Society, he affectingly hints "that in episcopal charges and visitation sermons, in volumes and pamphlets written by the clergy of this country, and by these alone, something like a regular and systematic attempt has been made to check the progress and defeat the objects of this Society.....and though it is true that none but the writers are directly responsible for the sentiments which they have advanced, yet the conduct of the clergy in general, with respect to this institution, clearly evinces their agreement with the tenor and spirit of these publications." To this plain and intelligible intimation of our author, and

\* We refer to such language as the following: "Bible Society....Committees....half of which are professed Dissenters, and...the other half....always of the fanatical party."



which leads him irresistibly forward in his own mind, to the conclusion, that the spirit of the members of the Church of England, as a whole, is, at this present time, at variance with the spirit of the Bible Society, and with its manifest intentions and operations, we can only apply for ourselves, in the strongest sense, the words used by the Apostle, *MH GENOITO*. For our solemn and impressive reasons for thus deprecating such a variance and opposition, we cannot do better than refer the reader to the whole subject as most strongly and yet mildly and affectionately treated by the churchman-like Mr. Cooper in all his three letters, the fourteenth, fifteenth, and sixteenth. Whoever can read in the first of these letters his truly pious and animated strain of eloquence in viewing the effects and anticipating the results of this invaluable institution; or, in the second, his heartfelt and awful impressions as a member of his own loved establishment at the sight of so much opposition to it within her pale; or, in the third, the almost unavoidable construction that must be put on that opposition by every thinking and impartial observer whether at home or abroad—whoever can read all this without emotions touching on his tenderest feelings both as a churchman and a Christian, can in our estimation possess but little affectionate allegiance to that church, and little zeal for that holy Name by which we are called.

To this simple recommendation our readers will not thank us, if we do not now confine ourselves. If we were disposed to add one more, it might possibly be as to the separate publication of these three last letters, by the author's permission, for more general circulation and perusal amongst all, especially the upper classes of society. From this we are restrained only by the fear of affording the smallest occa-

sion for suggesting that our author has a wish to injure the cause of the church in the eyes of the world.—We know many unquiet spirits are on the watch, every day to wrest every word that shall make it appear a plausible conjecture, for it is not the fact, that the friends of the Bible Society are the enemies of the church. This spirit of misrepresentation is awfully afloat in the world; as much so, as if to man had been consigned the mysterious and Divine office of “discerning the thoughts and intents of another’s heart.” To those who exercise this office in the way in which too many do, we can say no more than this, and we would say it in the same spirit in which it was at first pronounced, “The Lord be judge, and judge between me and thee.” We would certainly desire to abstain from every thing that should give even a pretext for unfavourable insinuation; and would close our review, and take our leave of Mr. Cooper’s invaluable little manual, with a solemn warning to the friends of the two causes—properly, indeed, but one—of the Church of England and the Bible Society, that they study, as much as in them lieth, to abstain from the very appearance of evil; that their arguments for the Society be fair and legitimate, unaccompanied by any illicit arts or covert insinuations against their opponents; that they carefully abstain from rendering evil for evil, or railing for railing, but contrariwise blessing; that as they were the first attacked, so they be the first to forgive; that they be increasingly watchful over every thing of a general nature which proceeds from them, that it be such as becomes the Gospel they offer to the world; that their statements be sober, their facts solid and well authenticated, their allusions at once just and inoffensive, their eloquence not so much affecting the supposed “excellency of speech and

of man's wisdom," as simply explaining or enforcing the point immediately before the speaker—the circulation of Bibles and Testaments throughout the world. Let the various subsidiary institutions be anxious to preserve inviolable the spirit, as well as the letter, of the Society's fundamental rules; let them take care that their good be not evil spoken of; let them imitate the prudence and integrity of the Parent Institution; let them solemnly discountenance every measure even though it should come with the purest intention, and from the most friendly quarter, which may have even the remotest tendency to introduce disunion, or party-spirit, or jealousies, or misgivings among the numerous classes of persons who have enlisted beneath the banners of the Society; let them continue to guard most carefully against the effects even of honest zeal, where it is not fully under the influence of Christian discretion, and regulated by a fixed, deep, unalterable, persuasion that all beyond the guarded, prescribed, and avowed object of the institution, however plausible or excellent in itself, or conducive, *abstractedly considered*, to the great interests of religion, is yet pregnant with consequences of the most fatal nature, and would tend to the extinction of a society intended for the benefit of the whole world. This, if they continue to do, as we trust they will, they may defy the world in arms against them; and, after all, favoured as they have been by so large a portion of its most desirable patronage, they would, we must say it with deference to a Higher Power, incur the weight of the heaviest responsibility, if they should, through their own mismanagement, make it "*vitio culpave minorem*." It is never unseasonable to remind the supporters of the Society, and especially all its subordinate agents, of the importance of adhering simply to the

definite object before them, without connecting with it either in reality or appearance any other whatsoever. It is in this quarter chiefly, that its enemies "watch for its halting." It is not asserted by the most violent opposers of the institution, that the Society, as a body, has ever adopted, or even countenanced in others, the slightest infringement on the neutrality of its plan of operation.—But it must be obvious to all, what advantage will never fail to be taken of the most trifling defect which may occur in any part of the machinery. Should but the most remote wheel, or cog, or pivot, be deranged, the circumstance will not escape observation or censure. In other institutions many virtues are justly allowed to atone for a few human faults; but this charitable judgment, we fear, would not be adopted by the opposers of the Bible Society. It must furnish, therefore, inexpressible pleasure to the friends of this excellent institution, and ought to be a source of devout gratitude to God, that the character and conduct of the parent committee have been ever such as to furnish the strongest and most unexceptionable guarantee for the Society's proceedings. Even should any appearance of ill-directed zeal hereafter occur in any local establishment, we are persuaded, from the opinion that we entertain of the piety and good sense of the friends of the Society in every part of the kingdom, that the irregularity would be no sooner discovered than corrected; at all events it could not *fairly* affect the character and credit of the Society at large. But as in the opposition made to this institution *fairness* seems pretty much out of the question, we can never think it inexpedient to remind at least its junior, and some, perhaps, of its less instructed provincial, friends, of the importance of not merely letting their line of procedure be substantially correct, and



such as religion and conscience will fully justify, but of never suffering even laudable zeal to urge them into any measure which may furnish occasion, however unfairly, to those who *desire* occasion to misrepresent the object and plan of the Society. This object and plan are indeed so simple and well-defined that no case can easily occur to render the proper line of conduct difficult to be discovered; but *should* even the shadow of a doubt

arise as to the correctness and expediency of any given measure, we feel confident that the conduct and advice of the Parent Society, if sought for and adopted, as no doubt it would be, must effectually, under God's blessing, preserve that long-cherished unanimity which it is the object of the opposers of the society to destroy, and which being once subverted all the hopes and expectations raised by it must for ever perish.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

### GREAT BRITAIN.

PREPARING for publication:—History of Great Britain, from 1688 to 1789, by Sir James Mackintosh;—Biographical Memoirs of Dr. M. Stewart, Dr. Hutton, and Professor Robinson, by Professor Playfair;—The Mathematical MSS. of the late Mr. Spence, of Greenock;—Essays on a New Theory of the Physical Laws of the Universe, by Sir R. Phillips;—Essay on the Prolongation of Life and Conservation of Health, translated from the French of Messrs. Gilbert and Halle, by J. Johnson, M. D.;—Poems by Mr. Richard Hatt;—A View of the History of Scotland, to the Year 1745;—Thoughts on Happiness, a Poem, by the Rev. F. Homfray;—History of Dublin, by the late J. Warburton, Esq. the late Rev. J. Whitelaw, and the Rev. R. Walsh;—Considerations on the principal Events connected with the French Revolution, by the late Madame de Stael; A translation of Llorente's Spanish Inquisition;—and History of British India, by J. Mill, Esq.

In the Press: A Course of Sermons for the Lord's Day throughout the Year, by Archdeacon Pott;—Letters of William, First Duke of Queensborough;—Historical Research into the Nature of the Balance of Power in Europe, by Mr. Leckie;—Psyche, or the Soul, a Poem, by Mr. J. Brown;—The Religion of Mankind, by the Rev. R. Burnside, A. M.;—and, A Volume of Sermons on Miscellaneous Subjects, by the Rev. D. Wilson, A. M. of St. John's Chapel, Bedford-row.

Christ. Observ. No. 191.

It is a well known fact, that a very large proportion of the children born in London perish before they attain their fifth year for want of prompt and particular medical assistance. A cursory view of the Bills of Mortality will prove that the disorders incident to the children of the poor in the metropolis must be highly fatal and severe; and perhaps no mode could so effectually answer the double purpose of relieving the immediate sufferers, and of improving a branch of medical treatment of such high importance, as the institution of a Medical Dispensary exclusively for this object. We rejoice therefore to find that the Dispensary for Children, after a trial of eighteen months, has been found to answer the expectations of its most sanguine friends in the benefits conferred upon the unfortunate objects of its care. From the opening of the institution in June 1816, to the 30th Sept. 1817, no less than 2,346 children have been brought to it for medical or surgical aid—a proof at once of the need of such an establishment and of its great utility. The result of cases is as follows:—

Cured and relieved . . . .	1731
Died . . . . .	44
Vaccinated . . . . .	88
Remaining under cure . .	483

Thus the institution has already been of considerable advantage to the metropolis, besides laying the foundation for such an improved treatment of the diseases of the unhappy and neglected objects which it commiserates as must eventually tend to

the most beneficial results. The Dispensary is situated on St. Andrew's Hill, Doctors' Commons. An annual subscription of one guinea constitutes a governor, with the right of having two patients on the books at a time; there are also corresponding privileges for larger subscriptions or donations;—but in all cases requiring immediate relief, children are promptly admitted without recommendation, and thus doubtless many have been snatched from an untimely grave who must otherwise have fallen victims to the ignorance, the folly, or the poverty of those around them. We trust that this institution, besides its more obvious advantages, may do not a little towards ameliorating the condition of the London Poor, by collecting and disseminating important information relative to the health and cleanliness and comfort of the infant population.

At the Seventy-fourth Methodist Conference lately held at Sheffield, the returns were as follows:—Members in Great Britain, 193,670; Ireland, 21,031; France and other parts of Europe, 175; Africa, India, and New South Wales, 241; West Indies, 20,288; British America, 2,224. Total, 237,629: Travelling Preachers in Great Britain and Ireland, 713; Missionaries, 103. In all, 238,445. Increase, 14,000.

The phenomena of the tides has lately engaged much attention in France. During the last century, no exact and consecutive observations appear to have been made, excepting those conducted by order of the Academy of Sciences at Brest; a port favourably situated for the purpose, and in which the tides are considerable. In 1806, a new series of observations was commenced at that place, at the request of M. Laplace, and which are to be continued nineteen years, or an entire revolution of the nodes of the lunar orbit. One half of this period has now elapsed; and the result of the experiment is, that the present heights of the tide surpass those from the old observations, by one forty-fifth part—a portion of which difference may arise from the errors of the observations, and the rest from a gradual change in the action of the sun and moon. The action of the moon upon the ocean, compared with that of the sun, is nearly as three to one; but these observations seem to countenance the opinion, that this ratio has increased in the port of Brest, in a quantity equal to 0.1335 of the whole action of the moon. From his rectified calculations, M. Laplace concludes, that the

mass of the moon is equal to one 687th of that of the earth. He also calculates, by the lunar theory, the sun's parallax at 8 min. 59 sec.; and M. Ferrer, from a new analysis of the observations of the transit of Venus in 1769, comes to the same conclusion. The former results of the observations on that transit, proved that the parallax was neither below 8 min. 50 sec., nor above 8 min. 70 sec.; which left on the distance of the earth from the sun, and consequently on other distances in the solar system, an uncertainty of one eighty-seventh; or 9 min. 10 sec.; about 800,000 leagues on the distance between the earth and sun, which is considered as unity.

The art of lithography, or making impressions from stone, instead of copper plates, or similar means, has arrived to so great perfection in France, that the government has thought proper to place it under the same regulations as other presses. By simply writing a letter, or piece of music, or making a drawing in the ordinary way, with a peculiar ink fit for the purpose, the design may be transferred to the stone without further preparation, and is immediately ready to print off thousands of proofs all equally perfect. This quality of lithography has, it seems, procured its admission in the French public offices; so that sixty or seventy thousand proclamations, or other papers, in the autograph of the minister, may be taken off and dispatched before a copper-plate could even have been engraved. The rival exertions of Count Lasteyrie and M. Engelmann, have been of the greatest service to an art, which has more than once been taken up with avidity, and afterwards abandoned as hopeless. A series of lithographic prints is now in a course of publication by Count Lasteyrie, and which are said to possess great spirit and fidelity. One of these, a pen-and-ink drawing of considerable merit, was traced on the stone upwards of sixteen years since; a proof that lithographic designs may be kept, like those of copper, without injury, as long as may be required. A stone well adapted for the purposes of lithography, we have heard, has been lately discovered in East Lothian, and doubtless might be found in many other places.

The greatest muscular effort which a labouring man can employ for a considerable length of time, at the least physical expense, it is well known is in a posture and action similar to that of rowing. In addition to this mode of action allowing the



muscles their greatest mechanical advantage, the gravity of the body, which in a rotatory motion, such as turning a winch, is, during one half the revolution, a drawback upon the exertions of the workman, is here of the greatest positive service. To render this power more generally useful for mechanical purposes, an apparatus has been contrived, called a *converter*, for changing the motion of two parallel lines into a rotatory movement. It is understood that this apparatus is to be employed at the cranes in the dock-yards; and when perfected, may doubtless be applied with advantage to all machines that are worked with a revolving handle, or crank, or capstan bar, &c.; and besides giving great ease and power to the workman, will do much towards preventing those numerous accidents that occur by the *running back* of ordinary machines.

It is ascertained that a chaldron of good Wall's-end Newcastle coal yields from 17,000 to 20,000 cubic feet of gas: though in large establishments the quantity obtained seldom exceeds 12,000 cubic feet. At the three stations belonging to the chartered Gas-light Company, twenty-five chaldrons of coals are carbonized daily, which yield 300,000 cubic feet of gas, equal to the supply of 75,000 Argand's lamps, each giving the light of six candles. At the City Gas Works, the daily consumption of coals amounts to three chaldrons, which affords gas for the supply of 1500 lamps. So that the total consumption of coals daily in London, for the purpose of illumination, amounts already to 28 chaldrons, and the number of lights supplied to 76,500. The new Mint, with the surrounding military-way and adjoining edifices, have been lighted with gas. The apparatus is constructed on a new plan. The gas is prepared, not by distilling coal in retorts, as hitherto, but by means of a cylinder kept red hot, and revolving round its axis. The cylinder is upwards of ten feet in diameter, and produces, in twenty-four hours, a sufficient quantity of gas to light sixteen hundred lamps. The purification of the crude coal-gas is effected by chlorine instead of quicklime, and all the inlet and outlet mains and pipes are made to open and shut by mercurial valves.

#### CAPE OF GOOD HOPE.

A law has lately been promulgated in this colony by the Governor, Lord Charles Somerset, for the registration of the Slaves.

The reasons for the enactment are thus stated in the preamble:—

“Whereas, from the numerous manumissions which take place, and the large class of Negro apprentices (which has of late years been, by the decisions of the Court of Vice-Admiralty, greatly increased,) it appears to be expedient, that the most minute precautions should be taken to prevent the possibility of such free persons or their offspring merging into a state of slavery, or being confounded with the domestic or other slaves, the property of individuals in this settlement:

“And whereas it has not been found sufficient to cause a census of such free persons to be taken, numbers of them being so ignorant as not to be able to comprehend the utility to themselves of making known to the Magistrates hereunto appointed their places of abode and avocations, and thus leaving it uncertain whether they be or be not free persons,” &c.

Among the regulations which are prescribed for carrying this measure into effect, it is enacted, that no claim to a slave, nor any transfer of a slave by sale or otherwise, shall be valid, unless the slave shall have been duly registered; and that the non-registration of any individual shall be regarded as of itself sufficient evidence of freedom.—It is obvious how effectually these regulations will also prevent the clandestine importation of slaves into the colony, although that reason for their adoption be not specifically introduced into the preamble.

Much has been said in this country of the danger to be apprehended from the adoption of a similar measure for our West-India Colonies. Registration, it has been vehemently urged, would be mistaken by the slaves for emancipation, and their revolt would be the infallible consequence. In Trinidad, however, after an experience of seven years, no such effect has followed; nor is any such effect apprehended at the Cape of Good Hope. Now it is obvious, that so far as the alleged danger has any existence in the case of the West Indies, it ought to exist in at least an equal, if not in a greater, degree at the Cape of Good Hope, which is further removed from all external assistance, and is without many of the facilities for suppressing revolt which an insular situation affords. The plea of danger, indeed, from the adoption of the measure, is now, we believe, allowed, by

West Indians themselves, to be vain; and during the last year many of the colonial legislatures have professed to meet the wishes of Parliament by adopting it into their code. Whether their enactments are likely to be efficient, or, like some former

meliorating acts, calculated merely to furnish a plea against parliamentary interference, while in the colonies they remained a dead letter, will be more exactly known when they shall have been made public.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Sermons by W. Kidd. 2 vols 8vo. 16s.

Sermons by A. Maclean; with an Account of his Life. 8vo. 10s. 6d.

Plurality of Worlds; or, Letters, Notes, and Memoranda, Philosophical and Critical, occasioned by "A Series of Discourses on the Christian Revelation, viewed in Connection with the Modern Astronomy," as published by the Rev. Dr. Chalmers. 5s.

A Visitation Sermon, preached at Oxford, Aug. 29, 1817; by F. Haggitt, D.D. Prebendary of Durham. 1s. 6d.

A Sketch of the Foundation of the Christian Church, according to Holy Scripture; by the Rev. J. L. Girdlestone, A.M. Part I. 3s.

A Sermon preached at Cowbridge, at the primary Visitation of the Right Rev. the Lord Bishop of Landaff; by the Rev. Seawen Plumptre, A.M.

The Character of St Paul, as a Minister of the Gospel, shortly stated and applied: a Sermon preached at the Visitation of the Rev. the Archdeacon, at Leicester, June 17, 1817, and published at the Request of the Archdeacon and Clergy, by the Rev. E. T. M. Phillips, A.M. Rector of Hathern, Leicester, and Chaplain to the Lord Bishop of Gloucester. 2s.

Sermons on the first Lessons of the Sunday-Morning Service, from the first to the thirteenth Sunday after Trinity. Together with four Sermons on other Subjects; by the Rev. Robert Burrows, D.D. 10s. 6d.

Funeral Sermon for the Princess Charlotte; preached at St. Stephen's Wal-

brook, and at Ram's Chapel, Homerton, by the Rev. W. B. Williams, M.A.

The two grand Instruments for the Propagation of the Gospel and the Duty of Christians to uphold them with zeal and energy: a Sermon preached at Aylesbury, by the Rev. Basil Woodd.

A Visitation Sermon; by the Rev. George Crabb, LL.B. 1s. 6d.

### MISCELLANEOUS.

An Essay on the Nature of Heat, Light, and Electricity; by Charles Carpenter Bombass, Barrister at-law. 8vo. 7s.

An Inquiry into some of the most curious and interesting Subjects of History, Antiquity, and Science; by Thomas Moir, Member of the College of Justice, Edinburgh. 12mo. 4s.

The History and Practice of Vaccination; by James Moore, Esq. Director of the National Vaccine Establishment. 8vo. 9s.

Fairs: the Victims of Pleasure; or scenes in Humble Life; designed to shew the Evils of Fairs and Sabbath breaking. 1s. 6d.

Histoire Critique de l'Inquisition d'Espagne depuis l'Époque de son Etablissement par Ferdinand V. jusqu'au Règne de Ferdinand VII. Tirée des Pièces Originales des Archives du Conseil de la Suprême et de celles de Tribunaux Subalternes du Saint Office. Par D. Jean-Antoine Llorente, Ancien Secrétaire de l'Inquisition de la Cour, &c. tome 1, 8vo. with portrait, 10s.

## RELIGIOUS INTELLIGENCE.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Report, for 1816, of this Society has just appeared, and comprises the proceedings of the Society, in connection with diocesan and district committees, and the

transactions and concerns of those committees themselves; the proceedings of the Society at large, with respect to its general designs, including the several departments of education and schools, distribution of books and tracts, benefactions re-



ceived, and other occurrences at home ; lastly, foreign intelligence, and the state of the Society's missions.

We shall extract the principal particulars, under each of these heads.

In the diocese of Centerbury, since the publication of the last Annual Report, the diocesan committee established there in 1810 have taken very active measures to forward the views of the Society in their important object of obtaining an efficient support throughout the several dioceses of the kingdom. His Grace the Archbishop has been requested to accept the office of president : it has been resolved to establish district committees throughout the diocese, the execution of which resolution is now in great forwardness ; a select committee has also been appointed to assist the secretary in transacting the business ; and a general meeting of the diocesan committee is to take place on the first Saturday in July every year, at which the charity schools are to be assembled, a report of proceedings is to be made, and after Divine service a sermon to be preached in aid of the Society, in the cathedral church of the city of Canterbury.

The efforts already made for increasing the number of district committees have been attended with much success. The intention of the Society in forming them has been "to add to the funds, both by inducing more persons to become annual subscribers, and by collecting from charitable persons in every rank of life such contributions as they can afford, although much below the sum of one guinea, which is necessary to becoming a member of the Society."

The Society consider the district committees as conducting in the country the same concerns of the Society which are conducted in London by the general board. They allow persons who may not be members of the Society to attend the meetings of the district committees for local purposes only ; it being left to each committee to admit them under such regulations as they shall think proper as to recommendation, ballot, or otherwise ; the Society prescribing only that all must be members of the Established Church, and contribute at least 10s. 6d.

The advantages afforded to a member of the Society by the establishment of a district committee in his neighbourhood, are not intended to be of a pecuniary nature to him, by furnishing him with books cheaper

than before. But he is enabled to make his remittances with more facility, and also to get such books as are actually wanted for his own individual distribution, with facility and despatch, on application to the secretaries of district committees ;—a circumstance of much importance, as in a distant part of the country it will frequently happen that the difficulty now existing on that subject will totally deter from the attempt, and an opportunity of doing good may be wholly lost by the unavoidable delay of communication through the secretary to the board, and afterwards to the booksellers in London.

We cannot of course particularize the various efforts made by the numerous diocesan and district committees at home ; but abroad we must notice the dioceses of Nova Scotia and Calcutta. The Halifax committee have circulated very widely within the last year 167 Bibles, 144 Testaments 372 Prayer-books, 6570 books and tracts. They have also, with the concurrence and assistance of the rector and church-wardens of St. Paul's in Halifax, established a parochial school ; and have promised to assist with a gratuitous supply of appropriate books all other schools in which the Madras system shall be adopted. The attempt has been warmly encouraged by the Parent Society, and an application having also been made to the Society for the propagation of the Gospel in foreign parts, by whose benevolence numerous schools in this diocese have been assisted from the first settlement of the province, they have most liberally engaged to grant an adequate salary for any schoolmaster of unexceptionable character and qualifications, who could be induced to take charge of a school in Halifax. The schoolmaster has arrived ; seventy scholars have been admitted in the first month ; and provision has been made for the accommodation of any number that may apply for admission, and for the gratuitous instruction of as many schoolmasters from every part of the diocese, as may desire to obtain a complete knowledge of the Madras system of education, that the diffusion of its peculiar and important benefits may be as general and extensive as possible.

In the diocese of Calcutta, through the active superintendence and patronage of Bishop Middleton, the designs of the Society, in the establishment of diocesan and district committees, have been carried into full effect ; namely, at Calcutta, Madras, Bombay, and Columbo.

The Hon. and Rev. Mr. Twisleton, senior chaplain at Columbo, in acknowledging

the receipt of the last supply of books, states, that they had been eagerly sought for, and immediately distributed; and expresses a wish that he may obtain a further supply, which he assures the Society would be most usefully bestowed.

The Book of Common Prayer has been translated into Tamul, by Christian David, formerly a pupil of the Society's venerable and apostolic missionary Swartz, and now Malabar preacher in the island of Ceylon; and a copy of it has just been sent to Calcutta, by his excellency the Governor, to be printed at the Serampore press, entirely at his own private expense. The general board, desirous to give every assistance to the views of this district committee, in their earnest wish to attach to our Established Church the people of the island, who have already shewn a general willingness to conform to our ecclesiastical system, immediately granted a gratuitous supply of books and tracts, to the amount of 200*l.* in addition to those which the committee had requested.

Whilst the bishop of Calcutta was in the course of his visitation; laying the foundation of these committees, he twice visited the Syrian Christians, and had interviews with the Metropolitan, and at various times with the most learned of the Syrian clergy and laity in Malabar. He inquired very fully into the antiquity of this community, into their doctrine and discipline, their rules, ceremonies, and habits of life. He found them ready both to receive instruction and to impart information; and among other Syriac MSS. he obtained a copy of their formularies and liturgy, made out for him under the immediate inspection of the Metropolitan, from which he will probably be able to obtain additional authentic particulars respecting the actual tenets of this church, and to ascertain their purity, and in what degree they are found to symbolize with the Church of England.

The proceedings of the Society at home, with regard to education and schools, are increasing daily in importance. The continued success of the National Society for the education of the poor in the principles of the Established Church, has enabled their committee to report to the members of that Society, that the number of schools now in union is increased to one thousand and nine, and that to the one hundred thousand children who were last year receiving instruction in the schools then connected

with the Society, by this augmentation of the number of schools, fifty five thousand had been added, making the whole number returned from the schools at present in union, one hundred and fifty five thousand. Nor does this number include all those who receive instruction on the same plan and principles; for when the number is computed who receive the same education in schools not at present in union, it is estimated that the whole number who benefit by the national system of education, cannot be less than two hundred thousand. Besides providing books for these schools containing so large a number of scholars, (which, in consequence of a resolution of the National Society, the general board undertook to do last year,) their assistance is in every case granted, when their members apply for books on the terms of the Society, for the use of schools with which they are locally or parochially connected.

The statement of the number of Bibles, New Testaments, Common Prayer Books, and other books and tracts, dispersed by the society, during the year ending April 13, 1816, is as follows:—

Bibles, (exclusive of the Society's	
Family Bible) . . . . .	24,678
New Testaments and Psalters . .	39,986
Common Prayers . . . . .	67,057
Other bound books . . . . .	55,851
Small tracts, &c. half-bound, &c.	795,637
Books and papers, issued gratuitously . . . . .	219,752
Total	1,202,961

From April 1816, to April 1817, the whole number, distributed on the terms of the Society, and gratuitously, is,

Bibles, (exclusive of the Society's	
Family Bible) . . . . .	23,627
New Testaments and Psalters . .	56,605
Common Prayers . . . . .	89,498
Other bound books . . . . .	53,349
Small tracts, &c. half-bound, &c.	733,917
Books and papers, issued gratuitously . . . . .	262,443
Total	1,219,444

From the additional allowance recently made by the two Universities, the Society have diminished their charge on Bibles and Testaments to the members to the



amount of six per cent. in addition to nearly five per cent. last year, making in the whole a reduction of eleven per cent. on the former cost.

The Board have great satisfaction in stating, that there is every prospect of disposing, to advantage, of copies of the Arabic Version (Professor Carlyle's edition) of the holy Scriptures. Through the kind assistance of one of their members, the Rev. A. Hamilton, a channel has been found out for forwarding this good work; and he informs the Board, that at Aleppo, Mr. Barker, the British Consul there, will lend himself most readily to a service of this description; and in Egypt, the Consul General Mr. Salt will be equally disposed to give every facility in the prosecution of so desirable and important an object.

The Society's Family Bible, in two volumes quarto is brought to a conclusion, and nearly 16,000 copies have been sold. A new edition is in a course of publication. The general index is intended to be more copious than at first proposed, so that a longer time than was intended must elapse before it can be ready for delivery.

The gross receipts for the former year (ending April 1816) were 50,226*l.* 10*s.* 1*d.*; and for the latter (ending April 1817) 60,221*l.* 17*s.* 0*d.*; of which sum the benefactions and legacies during the former year were 4,729*l.* 3*s.* 10*d.*; and during the latter 5,968*l.* 17*s.* 10½*d.*; the subscriptions during these periods respectively, were 8,655*l.* 3*s.* 10*d.* and 11,684*l.* 10*s.* 3*d.*

From the statement presented to the members of the Society, by which the account of the receipts and expenditure is brought up to April 25, 1817, it appears that in the first year it was necessary to sell out in addition 5000*l.* 3 per cent. consols, to meet the heavy expenses incurred by the Society's Family Bible. By the great exertions made in collecting accumulated arrears due to the Society, they have now been enabled to replace the sum of 10,000*l.* 3 per cent. consols, part of the sum of 16,058*l.* 6*s.* 6*d.* by which the Society's permanent funds had been diminished: but the demands upon the Society still continue to increase; and though the transactions of the present year so far exceed in amount those of any former one, there is still no balance left in the hands of the treasurers for general designs, but, on the contrary, a

considerable balance due to the Society's booksellers. A great accession of members has, however, been obtained, and whilst the Society chiefly undertake the charge which an additional distribution of books and tracts by so many new channels brings upon them, they trust that they shall still continue to obtain an increasing support from the benefactions of those who, having the ability, are anxious for the further advancement and promotion of Christian knowledge.

The following are the principal facts relative to the Society's missionary proceeding in the East:—

Letters have been received from Mr. Pazold, as well as from Mr. Pohle, Mr. Kolhoff, Mr. Holzberg, and from the Danish Missionaries, mentioning the kind attentions which the several Missions connected with the Society had received from the Bishop of Calcutta, in the course of his visitation.

His lordship, in a letter dated at Negapatnam, near Tranquebar, the 17th of February, 1816, reports, that in the course of his visitation, through that part of India, in which alone Christianity had made any progress among the Natives, he had availed himself of the vote of credit, granted him by the Society, and referred to in the Society's Report for 1814. Before his arrival at Tranquebar, accounts had reached him of the distresses of the Danish Mission, in consequence of the cession of that settlement, and of the failure of its resources from Denmark. More than one hundred children had been dismissed from school, for want of means to support the teachers. In this state of things, the bishop had thought it right, especially considering the relation that had long subsisted between this Society and the Danish Mission, to grant to the latter, on the part of the Society, the desired aid.

The bishop goes on to observe, that he had examined the state of the Society's Missions with some attention. The Tanjore, and Trichinapolly Missions, from their contiguity and close relation, may be considered as one; and they form together, in a Christian point of view, a noble memorial of British connection with India. To preserve it from decay, he recommends speedy and effectual aid. Mr. Pohle was far advanced in life, and his energies were

beginning to fail. Mr. Jacobi's death had left him without a successor ; and if none were appointed, especially considering the insufficient establishment of country priests, the more distant Christian flocks might be dispersed, and not reclaimed. It is true Mr. Kolhoff would exert himself to the utmost ; but no man could be equal to such a charge, considering that the congregations are spread through a district, extending more than two hundred miles. The bishop, therefore, suggested that a new missionary be engaged, as soon as possible ; and that Mr. Kolhoff be allowed to employ three native priests, in addition to those already on the establishment.

The bishop having had an interview with the rajah of Tanjore, his highness had assured him, that while the Society sent out such men as Mr. Swartz and Mr. Kolhoff, their missionaries should never want his protection.

The solicitude expressed by the Missionaries, for an additional appointment of the assistants in their Missions, denominated native or country priests, has led the Society to agree that if two or three natives shall be found fit to be invested with that office, and shall receive ordination according to the ritual of the Lutheran Church, the customary allowances shall be made to them.

The Society express with pain, that no satisfactory tidings have yet reached them, of suitable persons to be united with their missionaries in India, in a work that has been long carried on, and, through the blessing of God, has confessedly been productive of much good. The Lutheran churches in Germany, and in Denmark, and particularly the sources there, whence used to issue a supply of well-educated and zealous missionaries, in consequence of the calamitous occurrences that befel those countries during the revolutionary wars, have experienced so much evil, as to unhinge their powers of action, and to occasion difficulties, where none used to be experienced. Correspondence, however, is still entertained with the reputable professors of Halle, in Saxony, and a hope is encouraged of the arrival of two Missionaries, for the Society's establishments in India.

The Report concludes with mentioning the intention of the bishop to have the Book of Common Prayer translated into the Gingalese dialect. A competent person

had been selected to make the translation free of expense.

#### LONDON ASSOCIATION, IN AID OF THE MISSIONS OF THE UNITED BRETHREN.

An Association with the above title has been formed, under the management of a president, treasurer, two secretaries, and a committee, which shall consist of all clergymen and other ministers who are members of the association, together with twelve lay members, to be chosen out of the members of the association ; but any of the members to be at liberty to attend the ordinary meetings of the committee. A subscription of one guinea per annum, or a weekly collection of sixpence, shall constitute a member ; and a donation of ten guineas and upwards, or a congregational collection of twenty guineas, shall constitute a life-member. The whole of the funds obtained (after deducting incidental expenses) shall be remitted to the conductors of the missions of the United Brethren. Every member of the Association will receive the periodical accounts of the missions.

The following is a part of the address of the Committee :—

“As early as the year 1732 the Brethren's first mission was established: this has multiplied into nine and twenty settlements, in which above one hundred and fifty missionaries are employed. In Greenland and Labrador ; among the hordes of the Delawares, and other native Indians in North America ; the Hottentots of Africa ; the Negroes in the West Indies, and on the continent of South America ; it has pleased the Almighty to give them ability to labour in preaching the Gospel, and to crown their endeavours with success.

“These extensive missions have been supported by voluntary contributions from their own body, and with some aid from other Christians. But their resources begin to fail—their congregations, always few, and in general poor, (those on the continent being further impoverished, and their settlements almost ruined, owing to their situation in the very seat of war,) have not been able to contribute as formerly to their support. Their collections have in consequence fallen, of late, so short of their expenditure, that they are upwards of *five thousand pounds* in debt : and owing to this circumstance, they are not only prevented enlarging their plans, and embracing the opportunities now offered them of extend-



ing their exertions, but have reason to apprehend that they must contract their present sphere of operation. In short, this favoured mission must fall into decay, unless Christians of other denominations are inclined by Him, who has all hearts at his disposal, to come forward to its aid."

The Committee of the London Association earnestly solicit the co-operation of their Christian brethren of all denominations. Subscriptions and donations of the smallest amount will be thankfully received by J. W. Warren, Esq., President, 4, Powis-place, Queen-square; the Rev. John Bull, 16, Southampton-place, Euston-square; Rev. W. Gurney, 22, Cecil-street Strand; Rev. Dr. Steinkopf, Savoy Strand; Rev. Dr. Nicoll, Hans-place, Sloane-street; Rev. J. Leifchild, Hornton-street, Kensington; J. G. Lockett, Esq., 64, Warren-street, Fitzroy-square; W. M. Forster, Esq., 32, Gower-street; W. B. Hudson, Esq., 27, Haymarket; J. Christian, Esq., Wigmore-street; J. Symmons, Esq., 1, Burton Crescent; H. C. Christian, Esq., 10, Strand; T. Johns, Esq., General Post Office, Lombard-street; R. King, Esq., Arabella row, Pimlico; W. Leach, Esq., 1, North-place, Hampstead-road; Messrs. Stephensons, Remington, and Co., Bankers, 69, Lombard street; and Messrs. Morland, Ransom, and Co., Bankers, 56, Pall Mall.

#### HAYTI.

We have received the following interesting intelligence relative to the business of instruction at Hayti, which is proceeding with great vigour. National seminaries have been formed at Cape Henry, Port de Paix, Sans Souci, and Gonaives, which, by the last accounts, contained 420 scholars, and the first of which has furnished monitors to all the rest. Another school is about to be opened at St. Mare's, and a new school room is erecting at Sans Souci, to contain 1000 scholars. Besides these national schools, in which instruction is gra-

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tuitous, and which are wholly founded and maintained by King Henry, the town of Cape Henry is filled with small elementary schools for the poorer classes, who cannot as yet be all accommodated in the national schools, where the children are taught, at a very moderate rate, to read, write, and cypher. Indeed all the inhabitants are obliged, under a penalty, to send their children to school as soon as they attain a sufficient age. One of the scholars in the national school at Cape Henry, a son of Baron Ferrier, has formed a little elementary school at his father's house, where a room has been allotted to him, in which he instructs several of his young companions in the intervals between school hours.

At the national school-room at Cape Henry, Divine Service is performed according to the forms of the Church of England every Sunday morning, by Mr. Gulliver, the teacher, or one of the strangers resident at the Cape. The congregation of boys is respectable. The strangers occasionally attend, especially the ladies of the family of an American merchant, who are, in general, very regular. A chaplain of the Church of England would be a very desirable acquisition.\*

\* We are happy to learn, that this want has been already anticipated; a Clergyman of the Church of England having sailed for Cape Henry, the capital of Christophe's kingdom, in the course of last week.—Now we are on this subject, we may just add, that the commerce of Hayti appears to be carried on with considerable activity. We have seen an official statement of it for the first seven months of the present year. The number of foreign vessels entered during that time, chiefly Americans and English, was 107, and their burden 12,009 tons. We understand too, that this sovereign has refused the use of his ports to the privateers under the different South American flags, considering the insurgent governments as not yet sufficiently legitimate to be recognised.

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## VIEW OF PUBLIC AFFAIRS.

IN closing our last Number, we felt strongly disposed to congratulate our readers on the completion (October 25) of another year of a reign, second in interest and importance to none in the records of this long-favoured country. It is true the annual recurrence of a state-day can seldom be considered as calling for particular notice in a miscellany like ours; but we thought that the circumstance of his Majesty's having at length arrived at that epoch of his reign which constitutes him the oldest monarch this country ever possessed, furnished a fit occasion to pause and look back, both upon the blessings and the afflicting dispensations of so important a period of our own and of human history. The particular point, however, which we especially intended to bring forward to our readers was the great moral and religious improvement which has taken place during the reign of the present sovereign. Beginning with the throne itself, we should have paid our heart-felt tribute of gratitude to God, and of respect to our venerated monarch, for that conspicuous example of personal and domestic virtue, of political integrity, and, as we trust, of true piety, which, for more than half a century, has adorned and added new lustre to the British throne.

Pursuing our remarks from the sovereign himself to those who have been appointed to conduct the affairs of the nation, we might have taken occasion to shew the progressive improvement of the general moral character of our public measures and policy. The legal abolition of the Slave Trade, the measures adopted for facilitating the introduction of Christianity into India, the public attention paid to the health and comfort of the poor, (we wish we could

add the erection of new churches for their accommodation,) the disinterested and Christian arrangements which distinguished the late general peace, with similar topics, would have afforded ample scope for applause and gratitude.

If from these we adverted to our church and the present character of the clergy, we need scarcely say how clear and decided an improvement we should have had occasion to notice during the latter part of the present reign; an improvement, doubtless, affected incidentally, in no slight degree, by the personal character and conduct of the king. The state of our prisons, hospitals, &c. and of our charitable institutions, both religious and civil, would have added considerably to the strength of the argument. If, for instance, we contemplate the improvement, and still greater promises of improvement, in the morals of the community, by means of the new system of national education, which it is one of the greatest blessings of the present reign to have witnessed, we could not have forgotten that his majesty was among the earliest and best patrons of that benevolent scheme. If we further contemplated the success of the various societies for distributing religious information among the people, especially of that society which has for its sole and exclusive object the circulation of the Word of God, we could not have forgotten that the very book which our revered sovereign most loved and studied himself, and most ardently wished every child in his dominions to be able to read was—the Bible. In short, the more we contemplated, either in the upper ranks of society or amongst the people at large, the present increased, and, as we trust, increasing, attention to religion, to purity of doctrine



and holiness of life, to disinterested charity both at home and abroad, to missionary exertions for the heathen, with every other scheme worthy of a great, a generous, and a Christian nation, the more should we have felt humble gratitude to God for the favourable changes produced in the public manners and opinions during the present reign.

It is true that we could have extracted much, very much, of an opposite kind;—it is true that we have seen enough, and far more than enough, of civil and religious broils, of disasters at home and abroad, and of what must be painful and appalling to us as men, as citizens, as Christians;—yet amidst all, nothing could have prevented our cherishing the pleasing idea, that even with so great drawbacks, very much remained to excite our gratitude; and still further, that the great national benefits to which we have generally adverted, were connected in no dubious manner with the personal character of the monarch.

But though these and similar sentiments occurred to us in closing our last Number, we postponed indulging in them till we had the satisfaction of announcing, as we fully hoped and expected to have done in our present Number, an event to which the Nation looked forward with much interest—and which was to add a fourth generation to the three then living of the royal house, and to perpetuate, as we hoped, in the person of the great grandchild, the virtues which we had so long loved and revered in our aged monarch. Alas! (our hearts sink and our hands tremble while we write it,) two generations of the royal line are cut off at a stroke:—**THE PRINCESS CHARLOTTE IS NO MORE:** her infant lies lifeless beside her: the buoyant hopes and eager anticipations of a loyal and affectionate nation have perished; and to sigh for the past and forbode for

the future, to mingle our tears, as we unfeignedly do, with those of our readers, and possibly to suggest a few monitory remarks on the awful and afflicting visitation, is all that we have it in our power to perform.—Never, since the commencement of our public career, has it been our unhappy lot to record an event which has excited such fixed and painful interest; never before have we seen the hearts of the nation so “bowed as the heart of one man.” Wherever we turn our eyes we meet with lamentations, and weeping, and wo. The national loss is almost forgotten in private grief; every family seems to have lost an endeared relative or friend; the sun has gone down at noon; and scarcely could the public anguish have been more intense, or the appearance of it more visible, if it were literally as it is virtually true that “in every house there is one dead.” Three weeks have elapsed since the mournful tidings reached our ears; and we hoped before this to have been able to have composed our minds to the calm consideration of the subject, and to have viewed it in its momentous bearings and results;—but the more we survey it, the more it increases in painful, and perhaps fearful, interest. What may be its ultimate effects upon the country, He only, who appointed it for reasons as wise as they are inscrutable, and, doubtless, as merciful as they are wise, can unfold!

Her Royal Highness the Princess Charlotte Augusta, whose affecting and untimely death it is our melancholy duty to record, was born at Carlton House, January 7, 1796.—Her earliest years were spent under the domestic tuition of her Royal Mother; after which her education was confided to the bishop of Exeter (now Salisbury.) On her being taken from the parental superintendence, the lady de Clifford was selected for her instructress, who, on

the advancement of her royal pupil to maturity, was succeeded by the duchess dowager of Leeds.

Her Royal Highness's progress in her various studies is stated to have been highly respectable, particularly in that most important department to a young princess—history, especially that of her own country. The principles of the Christian Religion and an attachment for the Established Church, were early instilled into her mind; and to complete the course of education, so auspiciously commenced, the more elegant and refined accomplishments of her age and sex were not neglected. Her Royal Highness appears to have been a skillful musician; but one of her chief delights was the study of the poets and standard writers in her own language. She is said to have exhibited none of the vanity of exterior ornament; and neither before nor after her marriage to have affected any thing beyond the plainest dress and decoration that became her situation. In a word, she is described, on all hands, as sensible, accomplished, and modest, as peculiarly correct in her general deportment, and as chiefly indicating her high birth, not so much by the refined polish of fashionable life, as by a lofty and generous sense of the duties which her elevated rank demanded.

Thus lovely and engaging, this illustrious princess arrived at the period of life in which her marriage, as presumptive heiress to the crown of these realms, became an object of the utmost interest to the nation. It is well known that the prince of Orange, who was almost a native of this country (having come hither when an infant,) was destined to be her husband. For this purpose he was educated at the University of Oxford, and taught from early youth to consider himself as the intended husband of the princess. Her Royal Highness was in the constant habit of meeting him at Carlton House.—

In a word, the match was openly proposed to her by her father. It is not necessary to dwell upon the circumstances of her firm and steady refusal. Always doing justice to the character, the courage, and amiable qualities of this prince, she resolved not to receive him as a husband; and her resolution remained unalterable. Among the reasons assigned for this refusal, her reluctance to residing in a foreign country, has been mentioned as having peculiar weight upon her mind.

Her first introduction to the Prince of Cobourg was in the summer of 1814, when the allied sovereigns of Europe visited this country upon the occasion of the general peace. The consequences of that meeting are well known. She was highly pleased with his address and manners: a more familiar intercourse improved these first impressions into a warmer sentiment, and affection succeeded to esteem. The duke of York, who first observed this growing attachment, communicated it to the prince regent, and a formal proposal was soon made through his royal highness to Prince Cobourg himself. It is unnecessary to dwell any longer upon this subject. Her marriage took place on May 2, 1816. His serene highness was requested to accept the rank and title of a British dukedom: the extinct dukedom of Kendal was to be revived for his acceptance. He is supposed to have refused it, with the entire concurrence of the Princess, from a desire to avoid the embarrassments which might eventually arise from his taking any part in political affairs. Both concurred in the preference of a country life; and Claremont, the place assigned and purchased for their residence, was daily adorned by their taste in landscape gardening and rural improvement.

Thus have we rapidly traced this virtuous and amiable princess to the commencement of a union almost



unprecedented in the annals of royal history ; a union begun in deep personal attachment, and continued, as long as Providence permitted it to last, in the peaceful tranquillity of retirement, far from those intoxicating splendours of a court which appeared reserved for a future period of life, when, by the course of nature, they must enter actively into them, but of which, happy in themselves and each other, they at present had no need. It will readily be conceived that every sensible and well-informed member of the community looked with no small anxiety to the first steps of the royal pair, upon whom, under God, appeared to depend the hopes and destinies of this mighty empire, and, in a measure, of Europe at large. Without being either immoral or unamiable, it yet appeared very possible, that, flushed with health, and youth, and prosperity, they might naturally plunge into the giddy vortex of fashionable dissipation ; and that thus the keenness of natural feeling, the tenderness of the youthful heart, the love of simple and unsophisticated pleasures, and every thing connected with the finer parts of their character, might be impaired. With such natural apprehensions, we cannot express how great was our gratification to perceive them voluntarily retiring from vanity and splendour, to exhibit an example as auspicious as it was delightful, and, in their rank of life, as rare as it was auspicious, of private and domestic virtue, of conjugal attachment, of unobtrusive charity and benevolence, with all the admirable, though too often neglected qualities which were wont to characterize the English nobleman. Content and happy in themselves, and regarded with the affection of personal esteem, rather than of cold and distant homage, by the nation at large, but one event seemed wanting to render both their personal expectations and the wishes of their country complete.—This event, it is well known, was

some time since anticipated ; but the result was attended with disappointment. At length, however, the public hope appeared about to be realized ; and the general anxiety on the occasion became very great, but certainly without any visible mixture of dread or apprehension. The youth and uninterrupted health of the Princess, with the regular and retired life which she had led in the country, presaged the most favourable result. Alas, how soon and how irreparably has this expectation been blighted ! Early on Tuesday morning, November 4th, the Princess finding herself unwell, Sir Richard Croft, her physician, who had been in attendance three weeks, despatched messengers to apprise Dr. Baillie as well as the different officers of state, whose duty it is to be present on such occasions, and who arrived in the course of the afternoon. Her Royal Highness continuing ill during the whole of Tuesday, it was judged expedient to desire the attendance of Dr. Sims, who arrived from London at three o'clock on Wednesday morning. The Princess bore her protracted sufferings with the greatest possible patience and firmness ; and from her excellent constitution no immediate apprehension was as yet excited with regard to the result. The Prince Leopold appears to have conducted himself with an anxious affection and tenderness which have greatly endeared him to the nation ; once or twice observing to the medical attendants, that "the unrepining, patient, endurance of the Princess, while it gave him comfort, communicated also a deep affliction at her sufferings being so lengthened."—At nine o'clock on Wednesday evening her Royal Highness was delivered of a dead-born male child, and received the painful tidings with great composure and resignation, expressing her entire submission to "the will of Providence." The Prince, when informed of the cir-

cumstance, immediately exclaimed, "Thank God, thank God, the Princess is safe." Her Royal Highness still remaining composed, though greatly exhausted, and no symptoms of danger appearing visible, the great officers of state left Claremont at 11 o'clock, and the Prince Leopold shortly after retired to an adjoining apartment to compose himself as far as possible after the distressing scene he had witnessed. A little after twelve, an unfavourable change was observed in her Royal Highness; her quiet left her; she became restless and uneasy; and the medical attendants were in consequence seriously alarmed. From half past twelve, the restlessness increased, and convulsions followed, till, nature quite exhausted, this amiable and beloved Princess breathed her last at half past two on the morning of Thursday the 6th instant; Prince Leopold being with her to the last moment.

The instantaneous effect of this distressing event upon the public mind can scarcely be described.—For several days nothing else was spoken or thought of; every place of amusement was closed; even business of importance was in many cases suspended; the daily journals were filled with the mournful subject; the press teemed with eulogies and regrets; the sable emblems of real and unaffected grief were every where visible; and not a heart seemed to respond to any other theme, but the virtues, the accomplishments, and the untimely loss of the lamented Princess. The sensation was not confined to our own shores; for, as far as details have arrived, the subjects of his Majesty, wherever residing, have evinced the same lively grief which afflicted their fellow-countrymen at home; and have exhibited to the nations of Europe, that, whatever may be our minor differences, loyalty and attachment to the reigning family are still ruling principles among us.—The foreign courts have issued the usual orders for state mourning.

Among the numerous mourners on this occasion, it would be unpardonable not to mention the Husband and the royal father, each of whom has evidenced the most affecting grief. The regent, from his station in the country, could not regularly attend the funeral of his daughter; but the Prince Leopold, to whom no such restriction applied, expressed his intention of performing this last melancholy office. He had refused to leave the spot after the fatal event; and, indeed, throughout the whole scene has exhibited a most affecting and interesting spectacle.—And who can be surprised at it? for they were so admirably matched, their hearts so united, their union had presented so uninterrupted a scene of British comfort, their minds and tastes were so congenial, it had been such a home of happiness, and there was so large a promise of many years' continuance of that happiness, that, independent of political prospects, the sudden event must have left indeed a painful void in his heart. May he derive consolation from that Source whence alone it can be obtained, and where we trust he may be enabled to seek it!—His conduct to the Princess has been truly exemplary. Their chief daily pleasure appears to have been mutual instruction. Her Royal Highness had read much, and with discrimination, especially since her marriage; and one of her most pleasing occupations was to accompany her illustrious consort in his study of the English language, in which he was so diligent, that he has been able to read our best writers on history and jurisprudence. It appears, also, that they were strict observers of the Sabbath, and that the Prince regularly read to her, after the Church service, one of our standard English sermons.—It is also a matter placed beyond doubt, that they had established the daily worship of God in their family, which was regularly attended by every branch of their household.

Even in death (for the Princess



remained sensible to the last,) she evidenced her affection for her consort by keeping her eyes constantly fixed upon him, and frequently extending her hand to meet his. Various other little incidents have transpired, all of which prove the reality and strength of their mutual attachment. Every thing connected with the Princess appears endeared to him by fond recollections. For some time the bonnet and cloak which she wore in her last pedestrian excursion with him, were kept constantly before his eyes. They were hung by her hands upon a screen in the sitting parlour; nor would the Prince either allow them to be removed, or any person whatever to touch them.

The funeral obsequies took place on Wednesday the 19th of November, at Windsor, whither the remains of the mother and child had been conveyed in melancholy procession the day before. We must pass over the remainder of the ceremonial, which was conducted with all the magnificence due to the occasion. Amidst the illustrious personages who were present as mourners, and all of whom, as well as the vast concourse of spectators, testified the deepest sympathy and distress, every look was fixed on one individual, who never raised his eyes from the coffin in which was deposited the object of all his earthly hopes and enjoyments. As soon as the service was concluded, the desolate survivor returned to Claremont, where he intends, it is said, (after a short journey to the Continent, in order to recover his health and spirits,) to reside during the remainder of his life, and to carry on those improvements upon the estate which he had projected with one who must never behold their completion.

Windsor was not, however, the only scene of mourning on this solemn occasion. Every part of the kingdom participated in the general

grief; and never did we witness a sorrow so deep, so universal, so overpowering. On no fast or thanksgiving day have we ever observed in the metropolis so complete a cessation of all temporal concerns. Every public office, every private establishment, was entirely closed up. The streets were free from every bustle, but that of the general population, clothed in mourning, hastening to the places of worship. So sublime and affecting an illustration of national sensibility has been rarely exhibited to the world. Uninfluenced by any mandate of temporal authority, and prompted only by their unfeigned sorrow, and, we trust, their profound reliance upon the consolations of religion, all ranks and classes voluntarily suspended their affairs, and with humble, awful earnestness, filled our temples, to supplicate the Throne of Mercy. A whole people thus prostrate before God, that they might express the anguish of their hearts, implore forgiveness of the past, and mercy for the future, was a spectacle which we hope will not be forgotten. We doubt not this is but a specimen of what prevailed throughout every part of the United Kingdom. The sad solemnity at Windsor was matter of precedent and necessary form, which the high rank of the Heiress of Britain demanded: it might have been ordered, and it must have been executed, whether the heart went with it or not; but far different was the case with that new and voluntary homage which was paid to a beloved Princess by a mourning nation.

The whole of these circumstances evidences very strongly the general feeling of the nation, that the loss sustained has been of no ordinary kind. In ascertaining, however, its real extent, it is necessary to abstract for a moment from our contemplation the peculiar circumstances which have rendered, and that justly,

the decease of the Princess Charlotte more affecting than any event of a similar kind with which we are acquainted. The rank and personal attractions of her Royal Highness, her recent marriage, and all the touching incidents connected with her life and death, have cast around her tomb a melancholy interest beyond what could have been expected to arise from a merely national calamity. But, even independently of those parts of this dispensation of Providence which more immediately apply to the feelings and the heart, and which, perhaps, have been a principal cause of the national sympathy so feelingly exhibited on the occasion, we think, that, upon the most fair and unexaggerated estimate, the loss of such a Princess, at such a season, is far beyond the measure of a common deprivation. In a moral point of view, we had augured much benefit to the country from the future influence of those virtues which have endeared the youthful pair to the nation at large; and had hoped, that, under such exalted patronage, a taste for retired and domestic pleasures, and all the amenities of a truly rational, and peaceful, and charitable life, might have become even fashionable in the higher ranks of the British court.

In a political point of view also, we looked forward with great hopes to the future government of a Queen who, in many very important respects, bade fair to dignify and adorn the throne of her ancestors. The inconveniences, also, which *may* eventually arise with respect to the succession to the Crown (though they appear to have been greatly magnified) are by no means unimportant. In a family so numerous as the royal household, many of whom are not beyond the middle stages of life, it is not probable that the country will ever require to be indebted to a foreign nation for a king to sway its sceptre; yet, on the other hand,

a succession of short reigns, or even a long minority, is no inconsiderable evil; to say nothing of the keen disappointment of exchanging such a certainty as appeared before us, for an uncertainty, which, though it may be eventually overruled by Providence for good, cannot fail in the mean time to afflict the mind of every wise and disinterested lover of his country. We certainly do not ever expect to see Red and White Roses disputing the throne of Great Britain—the laws and usages of the nation are too well settled and recognised to render such ominous forebodings at all probable;—and we think much that has been said respecting the difficulties attending the succession, at once visionary and mischievous:—yet, after all, the calamity is doubtless most serious in its aspect; and, if we were specifically called upon to conjecture one of the probable *causes* of this Divine infliction, we should scarcely hesitate to enumerate the late public discontents and symptoms of disaffection to the government of the country. At a time when the nation had risen to the height of its splendour, and when the return of universal peace called for the most grateful acknowledgments for the Divine mercies, we perceived on every side a rebellious murmur, which, not content with venting itself upon a few real or supposed grievances, went to the full and awful length of desiring a complete revolution in the government of the country. Perhaps some of those misguided men, who “would not have a king to reign over them,” may be induced, by the general terror expressed at the very apprehension (certainly a most groundless apprehension) of such a calamity, to consider at once the absurdity and the wickedness of their seditious machinations. Possibly these alarms of the public, with what has appeared from the press, as well as the numerous and weighty discourses which on the day of



general mourning were delivered from the pulpit, falling on minds already prepared and softened by sympathy, may create more deep and lasting reflections respecting our true duties and our solid interests, than would have occurred to us during years of uninterrupted prosperity. If what we have lately felt and heard shall have tended to invigorate sound and truly British principles, even the present blighting of our hopes may become the promise of a new spring to our greatness, and a blessing of no vulgar or transient magnitude.

But there is still a more important view in which a Christian observer must regard this national calamity. What a lesson has it taught us of the vanity of all earthly grandeur, and the supreme importance of securing a blissful entrance into a world where chance and change are unknown! With what new interest, if possible, has it invested every thing relating to death and to eternity!—Of what service at this moment are all the distinctions of birth, and the trappings of a court, to her whom we deplore, and who, at the Eternal Throne, can have nothing to plead but that same "Blood of Sprinkling" which was shed as much for the peasant as the prince. Arrayed in the righteousness of a Redeemer, how blessed the summons, even thus in early youth, to meet the Omniscient Judge, and to enter into the joy of our Lord! Destitute of this, how awful and irremediable the reverse! We have witnessed an event which comes home to every heart, and which we are seriously disposed to hope will not be suffered to plead in vain. If ever any national calamity called upon us "to remember our days, that we may apply our hearts unto wisdom," it is this. To the immediate members of a court, who, enveloped with worldly fascinations, are, perhaps more than almost any other class of persons, liable to be tempted to seek their happiness on earth, and to forget hereafter, this mournful scene ap-

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peals as with the voice of inspiration. If youth, or health, or the anxious love and solicitude of a parent and husband, if the tears and affections of a nation, could have saved her; she had not fallen: who then shall plead exemption from a certain and speedy, and perhaps, like hers, an untimely, grave? But a few weeks since, amidst all the gay and sparkling lovers of pleasure, of grandeur, or ambition, who but would gladly have exchanged places with *her* who now lies lifeless in the tomb of her fathers? Alas! how soon is the phantom dissolved! Youth, and rank, and vigour were unavailing. Without notice or warning, though we would trust not without preparation; "one was taken and the other left." We looked, and all was gay and hopeful and enchanting;—in a moment the illusion vanished, and a pallid corpse only remained of all that we had so loved and envied and admired. Perhaps such an extraordinary providence, such a palpable proof of the frail and transitory nature of all earthly blessings, such a public and overwhelming appeal to our hopes and fears and sympathies, was wanted to teach us a lesson which it is the great object of the world at large to forget. We cannot easily forget *this*. We wish we were as certain that the warning conveyed by it would not be neglected; and that the young, the gay, the thoughtless—and how much more the sick and the aged!—may be excited to serious reflection upon the most important, because the only permanent and eternal, object of human concern. Happy is it for man, amidst all the uncertainties of life, that the blood of a Redeemer is still availing to pardon sin, and to cleanse from its impurities! Happy is it that no one, who penitently applies for mercy through faith in a crucified Saviour, shall be excluded from its enjoyment! The world may, and must, disappoint its votaries; its grandeur must fade; the hand of death must obliterate all its glories; its highest hopes and

prospects must be soon bounded by those confines which none can pass to return again, and which the present solemn event proves may be infinitely nearer than in the gayety of youth and health we are apt to suspect.—But, amidst all, it is a blessed consideration, and in fact it is the *only* legitimate source of true satisfaction and repose, that “the kingdom of heaven is open to all believers;”—a kingdom accessible to all, and beyond the power of those uncertainties which disturb earthly successions, and oftentimes in a moment snatch the crown from the expecting wearer.

It is this contrast of earth with heaven; of change and disappointment and mortality, with “glory and honour and immortality and eternal life;” and the consequent necessity and importance of making a right choice, amidst the daily and hourly seductions to a wrong one, that we wish to impress upon our own hearts and those of our readers. We feel unwilling to leave a theme so fraught with awful monition; we would re-iterate again and again, the momentous warning, “Prepare to meet thy God!” a warning the importance of which every thing in life impresses more deeply each succeeding

hour upon our hearts; and which at this moment sounds from the royal tomb in accents which have reached the remotest corners of the land. And shall it be heard in vain? Shall we part with what was so lovely and pleasant to us as a nation—shall the voice of providence speak so forcibly at once to our understandings and our hearts—and all in vain? Sincerely do we trust otherwise: devoutly do we hope, that He who has afflicted us, for reasons infinitely wise and merciful, may dispose our hearts to receive the solemn warning; and that every family and individual which have mourned at the tomb of our beloved and lamented Princess, may be induced to inquire more seriously than ever into the necessary preparation for an eternal change, and receive, through the death and merits of a gracious Redeemer, “an abundant entrance” into that heavenly world where “mortality shall be swallowed up of life.”

There were two or three other subjects of public intelligence, which we had intended to notice; but the length to which we have extended our remarks upon the present mournful topic forbids us to enter upon them in the present Number.

## OBITUARY.

### REV. PHILIP GURDON.

SOME account of so great and eminently good a character as the late Rev. Philip Gurdon, of Assington Hall, in the county of Suffolk, seems due to the Christian world.

He was descended from a very ancient and respectable family in the county of Suffolk, being the eldest son of the Rev. Philip Gurdon, vicar of Bures St. Mary and rector of Mount Bures, in that county. He received his classical education at St.

Paul's School, and was afterwards fellow of Magdalen College, in the University of Oxford. It was during his residence in this seat of learning that he first imbibed those religious views which formed his future character, and were the constant topics of his ministerial labours, as well as of his private conversation.

About the end of the year 1766, or the beginning of 1767, he began to be deeply anxious on the subject of religion, the salvation of his soul, and



the things of another world. To this result, by the blessing of God, his conversation and correspondence with several young men of the university of a religious description, and the perusal of authors recommended by them, greatly contributed. That which, however, was more effectual than all the rest, as he himself remarked, was the study of the Scriptures, which he read with much attention. By these means he was gradually brought to discover the truth as it is in Jesus, and to make Him, in his person and offices, his work and salvation, the ground of all his own hopes and expectations here and hereafter, as well as the only foundation of his endeavours for the good of others.

He possessed a mind well stored with classical literature; was well versed in Hebrew and the languages of ancient Greece and Rome; had a competent knowledge of history, philosophy, and general science; and was blessed with such powers of address and expression as formed and qualified him to shine in the first circles of society. But what things were once gain to him, those, with the apostle Paul, he now counted loss for Christ. He valued none of these accomplishments or attainments further than as they might contribute to his usefulness, and the more successful diffusion of the Gospel which it was his joy and glory to preach. Possessed of an ample fortune, derived to him by the double title of bequest and subsequent right of inheritance, and placed thereby above the necessity of exercising his profession for any pecuniary advantages, he generously and gratuitously volunteered his services in the ministry, and for nearly forty years disinterestedly preached the Gospel in the church of the parish of which he was the patron, and where he lived and died. In him the parishioners have truly lost their best friend, the church of God at large one of its faithful members and ministers, and the Church

of England one of its bright ornaments and supporters. He was well affected and strongly attached to that church; not merely to her external appearance, but to her *Articles, Homilies, and Liturgy*—to her *doctrine, discipline, and worship*. He was a true friend to the constitution in church and state; knew well the inseparable connection between religion and loyalty; and because *he feared God, he honoured the king*. But, though thus attached upon principle to the Church of England, and giving the preference to her communion, her constitution, and her order, above every other Protestant church, he was yet candid in his sentiments and catholic in his spirit towards those who differed from him. He indulged a spirit of charity and forbearance towards his fellow-men, and was ever ready to attend to their wants and to relieve their necessities both spiritual and temporal. He was a liberal subscriber to a great variety of public charitable institutions, and his own parish and neighbourhood will long have reason to bewail their loss by his removal.

It is not surprising—indeed it was to be expected—that the life of so eminent a servant of God should be followed by a peaceful end and a tranquil “deliverance out of the miseries of this sinful world.” “Mark the perfect man, and behold the upright; for the end of that man is peace.” He had long been weaned from earth, and indifferent to its concerns, and the bitterness of death was past when he was called to submit to its power. The nature of his disorder, in his last illness, was such as to induce a partial drowsiness and stupor, so as to preclude his saying much about his state and feelings, in the prospect of his departure. But enough was said abundantly to demonstrate his enjoyment of complete victory over “the last enemy,” and his possession of “a hope full of immortality.” From the time of his first seizure he seemed to have had

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but little expectation of recovering. He said to his afflicted wife, "I know my condition: we must part. I shall die; and I am content—I am willing to go." He was quite resigned to his Heavenly Father's will, and not a murmur escaped his lips. To one of his medical attendants he said, "I am like Job: *wearisome nights are appointed to me*: but I know who has appointed them, and I am satisfied." His mind was quite abstracted from all worldly things; and on being repeatedly asked if he had any thing particular to say, he replied, "I have no earthly care—every thing is settled." So that he seemed, like his old friend, Mr. Cadogan, in similar circumstances, to have *all his affairs temporal and spiritual settled*—every thing, for both worlds—and to have nothing to do but to die. He was much employed in prayer during his illness; and on the morning of the

day on which he died he repeated the Lord's Prayer very audibly and distinctly, especially these petitions, "*Thy kingdom come—thy will be done*," which he uttered several times, with the greatest fervency — "The Lord's will be done," said he. "The Lord doth all things well. He is good, and doth good, and only good. All is good from him. Whether I live, I hope to live to the Lord; and if I die, I am *sure* I shall die unto the Lord. I am in the hands of an all-sufficient God."

Whenever he was awake, and not engaged in prayer, he kept repeating some part or other of the precious word of God; shewing thereby where his heart was, and where his hopes and expectations were fixed—till, on the 7th of May, after only a week's serious illness, his happy spirit took its flight to the mansions of eternal rest.

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## ANSWERS TO CORRESPONDENTS.

T. B. H.; J. S.—H.; and the *Obituary of Mrs. Cabusac*, will appear.

AN OLD CORRESPONDENT; SINCERITY; VIRIDIS AGER; S. Y.; X. Z.; NOVISMUS; J. B.; and the *Memoir of Miss N.* are under consideration.

"A RECLUSE" will find his papers at the Publisher's, as he directed.

GAIUS is perfectly welcome to publish his letters in any way he may think best.

The passage respecting which J. S. inquires, may be found in Hartley's *Theory of the Human Mind*, 1. 90, p. 344.

We cheerfully give M. L. the information he requires.

Subscriptions may be sent for the Poor Pious Clergy Society to Ambrose Martin, Esq., at Messrs. Dorrien and Co's, Bankers, Finch Lane, Cornhill;—for the Hibernian Society, to Samuel Mills, Esq., Finsbury Place;—and for the Society for Suppressing Vice, to Henry Hoare, Esq. Fleet Street.

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## ERRATA.

Last Number, p. 670, line 9, and line 5 from bottom, *for* bondage, *read* bandage.